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BRIEF MEMOIR OF GOVERNOR TRUMBULL.

JOHN TRUMBULL, the ancestor of the distinguished families of the name in Connecticut, came as it is reported, from the county of Cumberland, England.* He settled in Rowley, Essex Co., Ms.† The second John Trumbull, (or as the name was then written, *Trumble*,) doubtless the son of the original settler, appears to have been a person of considerable distinction. He was made freeman in 1640, was appointed deacon Oct. 24, 1686, and in 1689 was a lieutenant in the militia. The exact date of his removal to Suffield, Ct. (then in the jurisdiction of Massachusetts) we have not been able to ascertain. He had three sons, John, Joseph, and Benoni. John Trumbull was a distinguished clergyman in Watertown, Ct. His son John was the poet, author of *McFingal*, etc. Benoni was settled in the ministry at Hebron, Ct. His son Benjamin, D. D., the historian, was minister of North Haven. Joseph Trumbull, the second son of John of Suffield, settled at Lebanon as a merchant.

JONATHAN TRUMBULL, the subject of this memoir, and the son of the last named, was born in Lebanon, June 10, O. S., 1710. He entered Harvard University in 1724, and graduated in 1727. "He early discovered fine talents," says Dr. Eliot, "and a most amiable disposition. He was a modest, ingenuous youth, very bashful when he entered College, owing to his tender years, as well as retired situation; but he was much beloved by his classmates, [among them, 37 in number, were Gov. Hutchinson, Benjamin Church, Benjamin Colman, and Belcher Hancock,] and when he took his degree, one of the finest scholars, with such accomplishments as qualified him to be useful, as well as to make the most conspicuous figure."

Immediately after he graduated, he commenced the study of theology with the Rev. Solomon Williams of Lebanon. In due time, he was licensed to preach, and was soon after invited to settle in the ministry at Colchester. While deliberating upon the subject, a domestic affliction turned the

*There is a singular confusion in respect to the names, dates, etc., in the various accounts. Eliot Biog. Dictionary, states that two brothers came from England, one settling at *Ipswich*, the other at *Charlestown*. The National Portrait Gallery, Art. Gov. Trumbull, mentions that the original ancestor was *Joseph*, and that he settled at *Ipswich*. Eliot says that *Westfield*, Ms., was the place to which the ancestor of Gov. T. removed from *Ipswich*.

† Rev. Ezekiel Rogers, with some of his people, who had removed from Rowley, Yorkshire, Eng., settled in Rowley, Ms., in the spring of 1639. In 1643, 61 house-lots were laid out. One of these was *John Trumble's*.—*Gage's Rowley*, p. 128.

current of his life into another channel. An elder brother, who was engaged in business with his father, had sailed on a voyage to London, in June, 1732, and was never more heard of. For a long time, a forlorn hope was entertained that the vessel had been captured by the Algerines; but distressing as even this hope was, time proved it to be fallacious. The loss of this son, together with the vessel and cargo which wholly belonged to the family, was severely felt by the aged father, who found himself unfitted to adjust his mercantile concerns without the assistance of his surviving son, who at the urgent request of his father, with great reluctance declined the call of the church at Colchester.*

In closing up the concerns of his brother, Jonathan Trumbull gradually commenced business for himself, and was, for many years, a merchant in his native town. He imported his goods directly from London, and by his fair and upright dealing secured the respect and confidence of the public. At the age of twenty-three, he was elected a member of the general assembly of the colony. Here a new scene opened before him. His talents for public business were soon perceived and acknowledged, and he rose rapidly in office. He was soon chosen speaker of the House, and shortly afterwards a member of the Council. In 1766, he was elected lieutenant-governor of the colony, and, by virtue of that office, chief judge of the Superior Court. He continued in that office two years. Pitkin, the governor of the colony, being advanced in life, was cautious in his proceedings upon the absorbing subjects which then agitated the public mind.

The right claimed by the British Parliament of taxing the colonies at their pleasure, and the passage of the Stamp Act caused great excitement. Governor Pitkin and several of the Council, took the oath enjoined by the British government on that occasion; but Trumbull, the lieutenant-governor, strenuously refused to take it himself, or to be present when it was administered to others. In resistance to the arbitrary acts of Parliament, no individual in the colony was more active, ardent or energetic, than the youthful and modest Trumbull.†

In 1769, he was chosen by the people governor of the colony, as one on whom, in times of danger and trouble, they could safely rely. He decided in Council, by his casting vote, to resist, by force of arms, the encroachments of Great Britain against the liberties of the colony. He was the only colonial governor, at the commencement of the revolution, who engaged in the cause of the people.‡ He was the only governor of a State who held his station through the war. He was one of the most prominent New England whigs. His firmness in danger, his persevering spirit in the most gloomy period, his ardor, patriotism and zeal in his country's cause, endeared him to all the lovers of liberty. As a statesman, his views were clear, correct and open, while the soundness of his opinions was proved by the result. His diligence, ability and fidelity were tested by the manner in which he performed the immense amount of business intrusted to him. During the whole war, a council of safety sat with him, except during the sessions of the general assembly; at all other times he and his

* "It is an observation of Mr. Hutchinson, 'that many of the first characters in Massachusetts were at first probationers for the ministry, and afterwards made a figure at the bar, or in the legislative or executive courts of the province.' We recollect the names of Stoughton, Read, Gridley, and Judge Stephen Sewall. That gentleman adds, that when persons have been ordained, they ought 'to have very special reasons to leave the profession for a civil employment.' We have seen an instance of this in Gov. Saltonstall, where the public was much benefited."—*Eliot*.

† National Portrait Gallery.

‡ He was the only one who was chosen directly by the people.

Council were the executive of the State.* In addition to his duties as governor, and his attendance with the legislature, (at least three times a year,) he sat in council during the war more than 1,000 days. His correspondence with the governors of the other States, with General Washington and other officers of the army, and with distinguished foreigners, was very extensive. He promptly complied with the requisitions of General Washington for supplies, to the extent of his ability or the power of the State. It is a fact highly honorable to Connecticut, that she furnished the United States with more troops and supplies than any other State in the Union, except Massachusetts. The foreign correspondence of Gov. Trumbull was extensive and of great importance to the country.†

We here copy a few extracts from a long and very able historical letter of Gov. Trumbull, to the Baron J. D. Van de Capellan, "membre des Nobles de la Province d' Overysel," in Holland.

"LEBANON, 27th June, 1777.

"The cause of liberty is not peculiar to one free State—it is a common cause; the destruction of one cannot be indifferent to the few other free States, which God, in his providence, hath preserved from being swallowed up by tyranny. It was with the greatest pleasure we were informed that the States of Holland refused to lend their troops to Great Britain, to be used in extending the dominion of tyranny over these States, and effacing almost the only traces of liberty which remain in one quarter of the globe; I cannot sufficiently express the gratitude we feel for the generous part, you, Sir, was pleased to take in that matter, worthy of a senator of a free State, and a candid and impartial friend of liberty and humanity.

"In the United States of America you will be revered. We are now reduced to the necessity of defending, by force, against the power of a renowned and mighty empire, our ancient and indubitable rights, immunities, and privileges, founded upon national liberty, confirmed by Royal charters, of the predecessors of the (present) King of Great Britain; approved and recognized by successive Parliaments; and enjoyed, from the first settlement of these States, to the present day. The present reign opened with a deliberate system, and digested plan to reduce these States to the most abject dependence and vassalage. By our ancient charters, by the most solemn contracts with our kings, we were to have, and enjoy, all the liberties, privileges, and immunities of free and natural born subjects of the realm of England; of these privileges, that which fixes private property, and exempts the subject from taxation but by his own consent, has been always justly reputed the chief, the loss of which involves in it, or draws after it, the loss of all the rest; this was first attacked."

"To many, the views of the British cabinet had been long apparent; most people, however, had flattered themselves the nation would not suffer the Court to take away their privileges by force; and that at length they would be confirmed; but now, it is become evident to all, that the design to strip them of their privileges, and lay their lives and property at the mercy of a haughty and unfeeling ministry and a venal Parliament, was fixed and determined; and that

* The civil officers of Connecticut in 1774 were as follows: Jonathan Trumbull, governor, Matthew Griswold, deputy-governor, Jabez Hamlin, Shubael Conant, Elisha Sheldon, Eliphalet Dyer, Jabez Huntington, Roger Sherman, Abraham Davenport, William Samuel Johnson, Joseph Spencer, Oliver Wolcott, William Pitkin, and James A. Hillhouse, assistants, John Lawrence, treasurer, George Wyllis, secretary, Matthew Griswold, chief judge of the Superior Court, Eliphalet Dyer, Roger Sherman, William Pitkin and Samuel Huntington, associate justices.

† Governor Trumbull made a large collection of papers, MSS., circulars, speeches, etc., which were presented by the family, after his death, to the Massachusetts Historical Society. Several of them have been printed in the volumes of their Collections. The whole constitute an invaluable treasure. They are chronologically arranged, well bound, furnished with convenient indexes, etc. We have spent a number of hours, recently, in looking them over. The greater part of them are from Gov. Trumbull's correspondents. A large selection from them might be published to the manifest advantage of the public. General Washington is one of the most prominent correspondents. The papers are so voluminous, that we could not well make use of them in the completion of this short memoir. They show, most conclusively, the high estimation in which Gov. Trumbull was held for ability, patriotism, and incorruptible integrity.

no step tending to that end would be deemed inexpedient or unjust, if practicable. On the 19th day of April, 1775, the scene of blood was opened by the British troops, by the unprovoked slaughter of the Provincial troops at Lexington and Concord. The adjacent Colonies took up arms in their own defence; the Congress again met, again petitioned the throne for peace and settlement; and again their petitions were contemptuously disregarded. When every glimpse of hope failed, not only of justice but of safety, we were compelled, by the last necessity, to appeal to Heaven, and rest the defence of our liberties and privileges upon the favor and protection of Divine Providence; and the resistance we could make by opposing force to force. Although the war was begun, on our part, under the greatest disadvantages, without any preparation of arms, artillery, military stores, magazines of provisions, or other necessities, which proves to demonstration that the war did not proceed from any ambitious, premeditated plan on our part; yet Heaven has so smiled upon us hitherto, that we have been able to maintain ourselves and make head against our enemies. And, although all Europe has resounded with ostentatious accounts of their victories and success, it is nevertheless true that they have not yet been able to maintain themselves in any post where they were not protected by their navy; or where, if attacked, they could not immediately retire on board their transports. And we have yet good hopes and a fair prospect, with the smiles of Heaven, of making a good defence, and vindicating our liberty against the unjust attempts of power to deprive us of it. From our brethren in Great Britain we have not experienced their boasted candor, impartiality, and clemency. We appeal from their injustice to the Supreme Governor and Judge, and to the candid censure of the impartial world. In you, Sir, and in your wise and generous sentiments, we find that justice, the sincerity of our intention and rectitude of our measures entitle us to hope for. We may justly flatter ourselves that no free State will so far forget what is due to their own glory and interest, as to lend their aid to exterminate liberty, (even) from the wilds of America; might they not rather be expected to assist in preserving what liberty yet remains upon earth from falling a sacrifice to the encroachments and avidity of Tyrants—lest Liberty itself should be banished or forced from amongst men, and universal tyranny, with its attendant calamities and miseries, overwhelm the whole human race? But I desist; it is not my intention to send you a history. I would only thank you for your favorable sentiments of us, and request a continuance of your good offices as far as we shall appear to you to deserve them.”

The correspondence continued till the Governor's death.

The services of Gov. Trumbull, throughout the war, were of very great importance, not only to Connecticut, but to the United States. During the whole American war, he showed himself the honest and unshaken patriot, the wise and able magistrate. No man ever loved his country more. No man could guide the vessel of state with more care. He was, happily, permitted to live to see the day when his native land enjoyed the blessings of peace, and the glory of her independence.

In October, 1783, Gov. Trumbull declined any further election to public office. “A few days,” said he, in his address to the general assembly, “will bring me to the anniversary of my birth; seventy-three years of my life will then be completed; and, next May, fifty-one years will have passed since I was first honored with the confidence of the people in a public character. During this period, in different capacities, it has been my lot to be called to public service almost without interruption. Fourteen years I have had the honor to fill the chief seat of government. With what carefulness, with what zeal and attention to your welfare, I have discharged the duties of my several stations, some few of you, of equal age with myself, can witness for me from the beginning. During the latter period, none of you are ignorant of the manner in which my public life has been occu-

pied ! The watchful cares and solicitude of an eight years' distressing and unusual war have also fallen to my share, and have employed many anxious moments of my latest time ; which have been cheerfully devoted to the welfare of my country. Happy am I to find that all these cares, anxieties, and solicitudes are amply compensated by the noble prospect which now opens to my fellow-citizens, of a happy establishment (if we are but wise to improve the precious opportunity) in peace, tranquillity, and national independence. With sincere and lively gratitude to Almighty God, our great protector and deliverer, and most hearty congratulations to all our citizens, I felicitate you, Gentlemen, the other freemen, and all the good people of the State, in this glorious prospect.

" Impressed with these sentiments of gratitude and felicitation, reviewing the long course of years in which, through various events, I have had the pleasure to serve the State ; contemplating, with pleasing wonder and satisfaction, at the close of an arduous contest, the noble and enlarged scenes which now present themselves to my country's view ; and reflecting, at the same time, on my advanced stage of life—a life worn out almost in the constant cares of office—I think it my duty to retire from the busy concerns of public affairs : that at the evening of my days I may sweeten their decline by devoting myself with less avocation and more attention to the duties of religion, the service of my God, and preparation for a future and happier state of existence ; in which pleasing employment I shall not cease to remember my country, and to make it my ardent prayer that Heaven will not fail to bless her with its choicest favors.

" At this conspicuous moment, therefore, of my country's happiness, when she has thus reached the goal of her wishes, and obtained the object for which she has so long contended, and so nobly struggled, I have to request the favor from you, Gentlemen, and through you, from all the freemen of the State, that, after May next, I may be excused from any further service in public life ; and that from this time I may be no longer considered as an object of your suffrages for any public employment in the State."

After thanking the Assembly for the aid which they had always afforded him in the discharge of his duties, the Governor availed himself of his experience, and rendered his last address " an advisory legacy " to his constituents.

Governor Trumbull was seized with a malignant fever, and, after a few days' illness, died on the 17th of August, 1785.

He was, in many respects, a remarkable man. M. Chastelleux, who saw him when he was 70 years old, writes, " He was governor by excellence, for he had been so fifteen years, having been re-chosen every two years, and equally possessing the public esteem, under the British government, and that of Congress. His whole life is devoted to business, which he passionately loves, whether important or not, or rather with respect to him, there is none of the latter description. He has all the simplicity in his dress, all the importance, and even all the pedantry, becoming the great magistrate of a small republic. He brought to my mind the burgomasters of Holland, the Heinsiuses, the Barneveldts, etc." He retained the costume of the early part of the eighteenth century, and the primitive habits of his fathers ; he was grave and serious, and mild in his discourse, but firm and resolute in action. The crowning excellence of his character was his unaffected piety.

The following letter, addressed by General Washington, to Jonathan Trumbull, the Governor's son, will be read with interest.

"MOUNT VERNON, Oct. 1st, 1785.

"MY DEAR SIR,

"It has so happened that your letter of the first of last month, did not reach me until Saturday's post.

"You know too well the sincere respect and regard I entertained for your venerable father's public and private character, to require assurance of the concern I felt for his death; or of that sympathy in your feelings, for the loss of him, which is prompted by friendship. Under this loss, however, great as your pangs may have been at the first shock, you have every thing to console you.

"*A long and well-spent life in the service of his country, places GOVERNOR TRUMBULL among the first of patriots.* In the social duties he yielded to no one; and his lamp, from the common course of nature being nearly extinguished, worn down with age and cares, but retaining his mental faculties in perfection, are blessings which rarely attend advanced life. All these combined, have secured to his memory unusual respect and love here, and, no doubt, unmeasurable happiness hereafter.

"I am sensible that none of these observations can have escaped you, that I can offer nothing which your own reason has not already suggested upon the occasion; and being of Sterne's opinion, that 'before an affliction is digested, consolation comes too soon, and after it is digested it comes too late, there is but a mark between these two, almost as fine as a hair, for a comforter to take aim at,' I rarely attempt it; nor should I add more on this subject to you, as it will be a renewal of sorrow, by calling afresh to your remembrance things that had better be forgotten.

"My principal pursuits are of a rural nature, in which I have great delight, especially as I am blessed with the enjoyment of good health. Mrs. Washington, on the contrary, is hardly ever well; but, thankful for your kind remembrance of her, joins me in every good wish for you, Mrs. Trumbull, and your family.

"Be assured, that with sentiments of the purest esteem and regard, I am,

"Dear Sir, your affectionate friend, and obedient servant,

"GEO. WASHINGTON."

Governor Trumbull's wife was Miss Robinson, a descendant of John Robinson of Leyden, by whom he had four sons and two daughters. Joseph was commissary general in 1775, and died unmarried. Col. John Trumbull was, at one period of the war, in Europe. He was aid-de-camp to Gen. Lee. David died in Lebanon, Jan. 17, 1822, aged 71. Faith married Gen. Huntington.—Hope married Gen. William Williams of Lebanon. The remaining son, Jonathan, was born at Lebanon, March 26, 1740, graduated at Harvard College, 1759, and settled in his native town. From 1775 to the close of the campaign in 1778, he was paymaster to the northern department of the army. In 1780, he was appointed secretary and first aid to Washington, in whose family he lived, and whose confidence he enjoyed till the end of the war. In March, 1789, he was a member of the House of Representatives of the United States. In 1791, he was speaker of the House, and in 1794, a senator of the United States. In 1798, he succeeded Wolcott as governor of Connecticut, in which office he remained eleven years, till his death. He died at Lebanon, Aug. 7, 1809, aged 69. He had no children. His wife, Eunice Backus, died at New Haven, Feb., 1826, aged 76. Gov. Trumbull, like his father, was a man of extensive knowledge, sound judgment, and of incorruptible integrity. He was zealously attached to the ancient religious principles of New England, and died in the confidence of Christian hope.*

* See Allen's and Eliot's Biographical Dictionaries, National Portrait Gallery, Mass. Hist. Coll., etc.

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF
NEW ENGLAND,
FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from Vol. xiii. p. 447.

SAMUEL BELL.

[Governor of New Hampshire from 1819 to 1823.]

SAMUEL BELL was born at Londonderry, New Hampshire, on the 9th February, 1770. The most remote of his ancestors of whom any account is preserved in the family, was an inhabitant of the western coast of Scotland, who with a considerable company of his friends (Scotch Presbyterians) emigrated, in 1612, to the opposite shores of Ireland, and settled in the vicinity of the city of Londonderry. The little colony were mostly cultivators of the soil. John Bell, the grandfather of Gov. Bell, was born in Ireland in 1678; and in 1722, attracted by the flattering accounts received from the American colonies, he emigrated, with his family, then consisting of one son and four daughters, to the province of New Hampshire, and settled in the town of Londonderry. A number of families from the same neighborhood in Ireland, had preceded him, and commenced a settlement at Londonderry as early as 1719. Mr. Bell brought with him property sufficient to purchase three hundred acres of land, and to erect such buildings and make such improvements as placed the family in comfortable circumstances. He died in 1742. John Bell, his son, the father of Governor Bell, was born at Londonderry in 1730, received such advantages of education as the common schools afforded, inherited the homestead farm of his father, and pursued the business of a farmer through life. In 1758, he married Mary Ann Gilmore, daughter of James Gilmore, one of the original settlers of Londonderry, by whom he had twelve children, nine of whom both parents survived. In the revolutionary contest, Mr. Bell took an active part in favor of freedom, and was a member of the provincial legislature from the commencement to the close of the revolution. After the peace of 1783, he was during several years a member of the House of Representatives, and subsequently a member of the Senate. He was a man of sound, discriminating and intelligent mind, and of the highest integrity. He died in December, 1825, at the age of 95. His wife died in 1822, at the age of 86 years.

Samuel Bell, until the age of eighteen, remained employed upon his father's farm, attending the common schools during the winter season. Having a strong desire to acquire a collegiate education, his father at length yielded to his entreaties, and in April, 1788, he commenced the study of Latin, with John Ewins, a graduate of Harvard College, who at that time taught school in Londonderry. He subsequently attended the academy in New Ipswich, under the supervision of John Hubbard, afterwards professor in Dartmouth College. From October, 1790, to April, 1791, he taught school in his native village; and in the May following entered the sophomore class of Dartmouth College. He graduated in 1793; studied law with the Hon. Samuel Dana, of Amherst, and was admitted to practice at the Hillsborough bar in September, 1796. He immediately rose to distinction in his profession.

His public career, as a legislator, commenced in 1804, when he was elected a member of the House of Representatives. He was re-elected in the two following years, during both of which he filled the office of Speaker of the House. In 1807, he was appointed Attorney-General of the State; but the salary attached to the office at that period being entirely inadequate, Mr. Bell declined accepting the appointment, preferring the more solid advantages of his professional pursuits. In 1807, and the year following, he was elected a member of the Senate, during both of which years, he presided in that body. In 1808, Mr. Bell was elected one of the five members constituting the Executive Council of the State. In all these various offices, he was distinguished for his dignified character, sound constitutional views, and zealous devotion to the public welfare.

During the succeeding year, having been seized with a severe affection of the lungs, accompanied by the common symptoms of consumption, Mr. Bell was advised by his physicians to relinquish his profession, and resort to travel for the benefit of his health. He adopted that course, and spent portions of several succeeding years in distant journeyings, principally on horseback, by which he gradually regained his former health.

On the re-organization of the State Judiciary, in 1816, Mr. Bell was appointed associate justice of the superior court; an office for which he possessed the most eminent

qualifications, and the duties of which he discharged with great ability. He remained upon the bench until May, 1819, when he resigned the station, having been called to the chief magistracy of the State. During four years, from June, 1819, to June, 1823, Governor Bell discharged the duties of that high office with universal satisfaction to the people. Indeed, such was the confidence in his patriotism and character, that there was scarcely a show of an opposing party during his administration, except on his first election, when, out of 24,265 votes, he received 13,751. In 1822, the whole number of votes cast was 23,980, of which Governor Bell received 22,934, showing the smallest minority ever thrown against any candidate, under the constitution, except in 1795, when John Taylor Gilman received 9,340 out of 9,440, all the votes given. In June, 1822, having declined a re-nomination for the office of governor, Mr. Bell was elected to the Senate of the United States; an office to which he was again chosen in 1829. With the expiration of this latter term of office, in 1835, Governor Bell retired from public life, to a farm in Chester, which he had purchased in 1813, and continued to improve, when not engaged in the public service. Here, with an income entirely adequate to the supply of all the wants of a temperate and frugal citizen, he passes the evening of life pleasantly and contentedly, between his books and the cultivation of his farm.

In 1808, Governor Bell was elected a Trustee of Dartmouth College, but resigned in the year following. In 1820, he was honored with the degree of Doctor of Laws from the Faculty of Bowdoin College. Governor Bell was twice married. His first wife was Mehitable Bowen Dana, daughter of Judge Dana, to whom he was married in November, 1797. She died in August, 1810, leaving six children, four sons and two daughters.* In July, 1828, Governor Bell married his present wife, Lucy Smith, daughter of the late Jonathan Smith of Amherst, by whom he has four sons.

RICHARD BELLINGHAM.

[Governor of Massachusetts in 1641 and 1654, and from 1665 to 1672.]

RICHARD BELLINGHAM, the fifth Governor under the first Massachusetts charter, was a native of England, born in 1592. The learned editor of Winthrop says, "he was of a good family in that country." He was educated to the profession of the law, which he abandoned, and came to this country in 1634. On the 3d of August in that year, he joined the church at Boston, with his wife Elizabeth, whose death is mentioned as having occurred not long after. Mr. Bellingham was one of the twenty-six original patentees named in the charter of King Charles I. in 1628; and being well qualified to take an active part in the affairs of the infant colony, the opportunity was not long wanting. He was chosen a deputy in March, 1635. He was an assistant from 1636 to 1639, and from 1643 to 1652; and was also treasurer of the colony from 1637 to 1639. In May, 1635, the general court placed him upon the commission for military affairs, which Winthrop says "had power of life and limb"—and which was indeed the most important power exercised in the colony. His associates in the commission were the governor, deputy-governor, Winthrop, Bradstreet, Endicott and others, and they were empowered to make war offensive and defensive, and to imprison such as they might deem to be enemies of the commonwealth, and in case of refusal to come under restraint, to put offenders to death. At the succeeding general court, held at Newtown, [Cambridge,] 6th May, Mr. Bellingham was chosen deputy-governor. From this period he was annually chosen a magistrate until 1641. Hutchinson represents him to have been, at this period,

* *Samuel Dana Bell*, eldest son of Governor Bell, was born 9th Oct. 1798; graduated at Harv. Coll. in 1816; studied law with the late Attorney-General Sullivan at Exeter; was admitted to the bar in 1820; settled in Chester, where he became a member of the legislature; was during five years solicitor of Rockingham; and is now in the successful practice of his profession, at Manchester, N. H. In 1826, he married *Mary Healy*, the only daughter of the late Hon. Newell Healy of Kensington, N. H.

John Bell, born 5th November, 1800, was graduated at Union College, Schenectady, N. Y. in 1818; studied medicine with Dr. Shattuck of Boston, and subsequently with the celebrated Laennec, at Paris; and commenced the practice of medicine in the city of New York, in 1823, with flattering prospects of success. He remained two years in the city, during which he became one of the editors of the *Medical and Physical Journal*, a work of high reputation. He was appointed Professor of Anatomy and Physiology in the University of Vermont; but being about this time afflicted with a severe hemorrhage of the lungs, he removed to Natchez, Mississippi, in 1825, and subsequently to Louisiana, where he died unmarried, 27th November, 1830, at the age of 30.

Mary-Anne Bell, eldest daughter of Gov. B., was born 25th Oct. 1802; was married to John Nesmith, Esq. in 1825, and died in 1830. The other daughter of Gov. B. died in infancy.

James Bell, born 13th of November, 1801, graduated at Bowdoin College in 1822; studied law with Judge Gould of Litchfield, Conn., afterwards with his brother at Chester, was admitted to the bar in 1825, and is now in the practice of his profession at Exeter. He married Judith, daughter of the late Hon. Nathaniel Upham, of Rochester, N. H.

Luther V. Bell, born 20th December, 1806; was graduated at Bowdoin College in 1823; studied medicine with his brother John; settled at Derry, N. H., where he continued in a successful practice until Jan. 1837, when, having been appointed Superintendent of the M'Lean Asylum at Charlestown, Mass., he entered upon the discharge of his duties, where he yet remains. His wife Frances C., is the daughter of James Pinkerton, Esq. of Londonderry.

like Winthrop, Dudley, and Bradstreet, a man of property and estate above most of the planters of the colony.

In the framing of the colonial laws, which occupied the attention of the General Court from time to time, Mr. Bellingham, being a lawyer, and a man distinguished alike for good judgment and integrity, had a greater share than any other person of his time, excepting perhaps Governor Winthrop.

In 1640, Mr. Bellingham was re-elected deputy-governor; and at the election in 1641, he was chosen governor, in opposition to Winthrop, by a majority of six votes. There were rival and party interests, even at that early day, among those who had fled from a common persecution. Winthrop seems to have been the favorite candidate of the General Court, and Bellingham, for the time, to have been the candidate of the people; and no sooner was the result known, than the Court repealed an order formerly made for the annual allowance of £100 to the governor. There was no general dislike of the excellent Winthrop, but the people held to the democratic doctrine of rotation in office, even to the neglect of so good a man as Winthrop, "lest there should be a governor for life." Mr. Winthrop seems to have felt some little mortification at this result, and complained that "there were divers who had not given in their votes," and were denied by the magistrates, "because they had not given them in at the doors." At the following election, however, the Court party rallied, and Winthrop was again elected.

During the few years preceding, raged the Antinomian controversy, in which the celebrated Anne Hutchinson bore so conspicuous a part; and there were other circumstances which contributed to render the first administration of Bellingham unpleasant, and finally unpopular. Toward the close of the year, the General Court being in session, there were "uncomfortable agitations and contentions" between the governor and Court. Winthrop says that they arose from the jealousy of the governor, at "seeing some others of the magistrates bear more sway with the people than himself, and that they were called to be of the standing council for life, and himself passed by." And he goes on to pronounce the conduct of Bellingham in this instance to be the "occasion of grief to many godly minds, and matter of reproach to the whole Court in the mouths of others." The prejudices of the governor's opponents, in this case, seem to have outstripped their judgment, as his alleged offences bear no proportion to the formal reprimand which was imposed. One was, that the governor had taken the part of a poor miller, of the name of Howe, of Watertown, in a dispute about the title of a mill, against the rich and austere Dudley; and another was, that he had interfered improperly in the matter of a fine imposed upon a citizen for an infraction of the law. The governor was inflexible in his opinions, and probably did not spare his opponents in the heat of the controversy. The deputies, after consulting together, gave him, says Winthrop, "a solemn admonition, which was never done to any governor before."

There was another proceeding, however, on the part of the governor, which greatly offended the puritan delicacy of the elders and magistrates. Winthrop, who relates many other things less proper to be told, gravely expresses a doubt whether the facts in this case were "fit to be published." There resided at this period in the family of governor Bellingham, a young man, who had been paying his addresses to a gentlewoman of the neighborhood, of the name of Penelope Pelham, a sister of Herbert Pelham;* and matters had proceeded so far, as Winthrop says, that she "was ready to be contracted to him" in marriage. The governor, who was a widower, suddenly made overtures to the damsel, who, being dazzled by the prospects of a better establishment thus suddenly placed before her, accepted his suit, jilted her former admirer, and married his excellency. This little episode in the affairs of the colony, excited universal attention and animadversion. The governor, it seems, not only disappointed the hopes of the unsuccessful suiter, but he committed a gross breach of order, in refusing to have his contract of marriage published where he dwelt, according to law, and also by performing the marriage ceremony himself. This he claimed the right to do, in his capacity of magistrate, but it was contrary to the practice of the colony. These offences were deemed so inexcusable, that he was presented by the grand inquest for a breach of the law; and the General Court, not being in a very friendly mood, took up the matter, and through their secretary formally summoned the governor to answer to the prosecution. But the governor, refusing to descend from his high place as judge on the bench, to take the bar as an offender, and the magistrates not wishing to proceed to extremities, the matter was finally suffered to rest, without any further proceedings. But the popular opinion was for the time decidedly against the governor, and, as a consequence, in 1642, he was dropped from office, and Winthrop chosen in his stead.

After this, we hear little of governor Bellingham for several years, except in occasional conflicts with his brethren of the magistracy, whose course he did not approve. With

* Herbert Pelham was an assistant from 1646 to 1649. He was of the same family with Thomas, Lord Pelham, who on the death of John Hollis, Duke of New-Castle, 15th July, 1711, succeeded that nobleman in his estate and titles.

Mr. Saltonstall, of Salem, one of the most worthy of the fathers of New England, we find governor Bellingham frequently joined in opposition to the rest of the council, and taking part with the deputies against the powers claimed by the magistrates.

In 1644, another controversy arose out of a trifling affair, which set the little colony by the ears, and so divided the magistrates and deputies, that the elders were obliged to interfere, and the difficulty was only ended by both parties finally getting weary of the dispute, and glad to compromise. A poor woman had lost a swine, which strayed away, and after some time she found it, as she alleged, in the possession of a rich neighbor. She claimed the swine, but the neighbor denying that it was her's refused to deliver it up. She appealed to the magistrates. Bellingham, with his usual readiness to protect the interests of the weaker party against the more powerful, took up the cause of the poor woman; while Dudley, on the other hand, as in the case of the miller, espoused the cause of the patrician. The contest waxed warm, and there being no hope of ending it, Dudley and Bellingham, at last, "in order that the public peace might be restored," arranged a compromise between the parties.

In a popular excitement which occurred two years afterward, when some "persons of figure," who had settled at Scituate, undertook to complain of the illiberality of the government of the colony, we find Mr. Bellingham opposed to rigorous measures, and in favor of that Christian toleration, which has since become a distinguishing feature in our institutions.

In 1653, Mr. Bellingham was again chosen deputy-governor; and in the following year, governor. In 1655, he was again elected deputy-governor, and was annually re-elected until 1665. He was then chosen governor, in which office he continued under annual elections until his death, in 1672.

During this long period, he was actively engaged in the affairs of the colony, and carefully watched over its interests in the trying periods of the revolution, the protectorate, and the restoration. During the latter years of the reign of Charles I., and during the stern despotism of Cromwell, when the colonists were increasing in numbers and wealth, and were apprehensive of some invasion of their chartered privileges, Bellingham was an admirable pilot to carry them through the storm. After the restoration, and at a time when fears were entertained of the disposition of Charles II. respecting the charter, Mr. Bellingham was appointed, with Leverett and others, "to receive the charter and duplicate thereof in open court," for safe keeping. The same determination probably existed at this time to preserve their Charter, at whatever hazard, that actuated the people of Connecticut, when Andros, twenty-two years afterwards, demanded the surrender of theirs.

In obedience to a royal summons, agents had repaired to London, to answer allegations against the colony, with whose explanations the King declared himself to be satisfied, and promised to confirm their charter, at the same time enjoining upon them the toleration of Episcopalians and Quakers. A short time afterwards, however, the colony was alarmed by the appearance of four royal commissioners, who had been appointed for the purpose of exercising a supervisory power over all the colonial governments. The spirit of the colony was roused. They considered the commission to be, as in truth it was, in derogation of the powers granted by their charter. The colonial government had now a difficult task to perform. On the one hand, they were determined to resist at the threshold any invasion of their chartered privileges, and on the other hand loyalty to the sovereign required that they should be discreet in their proceedings. An extra session of the General Court was summoned, and the bold and decided stand at once taken, not to recognize the authority of the commissioners. An address was at the same time forwarded to the King, explaining and defending the course adopted. The proceedings of the commissioners were in general arbitrary and impolitic, and adapted rather to distract than to tranquillize the people. On their return to England, they did not fail to represent the conduct of Massachusetts in the most unfavorable light. The King was vexed at this instance of disregard for prerogative, and issued peremptory orders to Governor Bellingham and four others, who were named, to appear before him, and "answer for refusing the authority of his commissioners." Instead of complying with this injunction, they addressed a letter to the Secretary of State, in which they affected to doubt the authenticity of the royal mandate. They profess the utmost loyalty, and say that their case had been already so well unfolded, that the wisest among them could not make it any clearer. With this manifestation of loyalty, and the timely present of a ship-load of masts for the royal navy, at that time much wanted, and which was sent forward to the King, he was appeased—and the cloud, which had for some time been gathering over the colony, was dispersed.

Although, as before intimated, governor Bellingham was less rigid than his associates Winthrop and Dudley, in his religious opinions, he was devotedly attached to the puritan faith, and warmly opposed any movement, which he feared might weaken or prejudice the church. He was opposed to the establishment of a new church in Boston, in 1669, "as detrimental to the public peace," and summoned the council to consider the

subject, but they declined to interfere. In the whole controversy growing out of the settlement of Davenport, he was the advocate of the first or original church.

The witchcraft delusion was at this time existing in New-England, and a sister of governor Bellingham, the widow of William Hibbins, was executed in June, 1656, as a witch, being the second victim in this country to that absurd fanaticism.* Hutchinson intimates that some pecuniary losses of her husband, in the latter part of his life, had so soured her temper, that she became quarrelsome, and falling under church censures, was so odious to the people, that they accused her of witchcraft. It was of her that the famous Norton made the remark, that "one of the magistrates' wives was hanged for a witch, only for having more wit than her neighbors."

Governor Bellingham died on the 7th December, 1672, at the age of 80. He lived to be the only surviving patentee named in the charter. As a man, he was benevolent and upright; as a Christian, devout and conscientious; and as a magistrate, attached to the interests of the people, and resolute in defending them. Hubbard speaks of him, as "a very ancient gentleman, having spun a long thread of above eighty years, a notable hater of bribes, and firm and fixed in any resolution he entertained." Mather, following Hubbard, says, that "among all his virtues he was noted for none more than for his notable and perpetual hatred of bribes;" and for this he would honor him with a Theban statue. Nor does the testimony stop here; for in the granary burial-ground, in Boston, over his tomb is inscribed:

"Virtue's fast friend within this tomb doth lie,
A foe to bribes, but rich in charity."

By his will, executed on the 28th November, a few days before his death, he left his large property at Rumney Marsh, for charitable and pious purposes; but the instrument was drawn in such a manner, that the General Court set it aside, and made a different disposition of the estate.

SAMUEL BELLINGHAM, M. D., the only son of governor Bellingham, who survived him, graduated at Harvard College in 1642, completed his education in Europe, and settled in London, in the parish of St. Anne, Westminster. He lived to an advanced age.—Mrs. Penelope Bellingham, widow of governor B., died at Boston, May 28, 1702.

EARL OF BELLOMONT.

[Governor of New York, Massachusetts and New Hampshire, from 1697 to 1701.]

RICHARD COOTE, Earle of Bellomont, was an Irish peer, and a descendant of the family of Cootes, of Coloony. He was born in 1636. He was a relative of Sir Charles Coote, a brave officer, and governor of Dublin in 1641, whose son Charles, afterwards Earl Mountrath, was one of the most distinguished officers in the civil wars of Ireland. In 1660, Earl Bellomont married Eliza, daughter of John Naufan, an eminent English merchant, the lady, at the time of her espousals, being but twelve years of age.—The residence of the Earl was subsequently at Merton Court, near Ledbury, in Herefordshire. He took no very prominent part in public affairs until about the time of the revolution of 1689, when he became an active politician and gained the confidence of William III.

The faithless and despotic conduct of James II., and of Francis Nicholson, who had been lieutenant-governor of New York under the papist governor Dongan, and was continued in office by Andros, gave great dissatisfaction to the people of that colony. The wealthy and influential citizens were irritated by the privation of their former liberties, and the mass of the people were inflamed by a dread of popery. Nicholson himself was a papist, and almost every station in the province had been filled by men of the same faith. Accordingly, when the news arrived of the designs of the Prince of Orange, and the people of New England had declared in his favor and imprisoned governor Andros, in April, 1689—the people of New York were for following the example of the people of Boston. But the wealthy citizens hesitated, and generally discountenanced any movement of the kind. Nicholson and his council not only refrained from proclaiming King William, but despatched a messenger to governor Bradstreet at Boston, haughtily commanding the release of Andros, and "the suppression of the rabble."

At this crisis, Jacob Leyslaer, a militia captain of Dutch descent, ambitious spirit, and popular address, determined on declaring for King William. Accordingly with his company, he seized the fort on the 21st May, 1689, when the populace of the whole town at once declared for William III. Leyslaer thereupon assumed and exercised the office of governor, expecting that the King would confirm his acts, and reward his loyalty, by conferring the government upon him. But the aristocracy, who had refused to

* William Hibbins, was admitted a freeman, May 13, 1640; was a deputy from Boston in 1640 and 1641, and an assistant from 1643, to his death, July 23, 1654. He was a man of some note, and had been agent of the colony in England.

sign the declaration proposed by Leyslaer in favor of the Prince of Orange, were greatly displeased that a man of humble origin should thus get the start of them; and while they tardily declared for the new King, they published a manifesto against the government of Leyslaer. Backed by the influence of these men, the friends of Nicholson prevailed at court; and Leyslaer's messenger who had been dispatched to London, was sent back with empty thanks. Henry Sloughter, a weak, intemperate man, was sent out as governor, in 1691; and Leyslaer, resenting the supposed intrigues of his enemies, and refusing to surrender the fort without express orders under the sign-manual of the King, was arrested by order of Sloughter, tried, condemned by his enemies, and hurried to execution, on the 16th May, 1691. It is said by the historian of that period, that Sloughter hesitated for some time to sign the warrant of execution; that the enemies of Leyslaer, apprehensive of a re-action in his favor, earnestly pressed the governor to act, and having invited him to a sumptuous entertainment, procured from him, while in a state of intoxication, his signature to the death-warrant of Leyslaer, and of Milbourne, his son-in-law.

This proceeding, alarming the adherents of Leyslaer, they fled in great numbers from the province; and for many years, the most bitter contentions were kept up between the two factions into which the people were thus divided. Sloughter died at New York, 23d July, 1691, and was succeeded by Benjamin Fletcher, who arrived 29th August, 1692. During Fletcher's administration, piracy, though not openly encouraged, was secretly promoted, and the governor himself, if he did not share in the spoils of the freebooters, winked at their outrages, and took no pains to punish them. Such was the situation of the province of New York, when the ministry became aroused to the necessity of prompt measures for the suppression of piracy, and for healing the disorders in the colony. A son of Leyslaer, an energetic and resolute man, had brought the attainder of his father before the King, and finding efficient aid in the Massachusetts agents, who were then in London, and also in the Earl of Bellomont, succeeded, in 1694, in procuring a reversal of the attainder. Bellomont, who had been one of the committee in the House of Lords to examine the proceedings in the case of Leyslaer and Milbourne, did not hesitate to declare in his place that "these men had been barbarously murdered."

Early in the year 1695, the Earl of Bellomont was summoned before the King, who remarked to him, that having come to the determination to repress the illegal traffic and piracy, which had for several years been increasing in the colonies, he had selected him as the most suitable person to be invested with the government of New York and New England.

Anxious to make effectual preparations for the suppression of piracy, Lord Bellomont at once set about devising the most ready means. It so happened, that Robert Livingston, of New York, was at that time in London, and being acquainted with the Earl, introduced, and recommended to his lordship one William Kidd, whom he knew as "a man of honor and intrepidity," to command the proposed expedition against the pirates. The plan was, to have fitted out a frigate, and of this Kidd would have had command, but the exigency of the war prevented. The scheme of a private adventure was then planned by Livingston, with the concurrence of the Earl, and other noblemen, and the King entered so heartily into it, that he took one-tenth of the stock, the Earl of Bellomont and Romney, the Lord Chancellor Somers, and various other noblemen, becoming partners with the sovereign in this adventure against the pirates. Kidd with the commission of a privateer, sailed from Plymouth in April, 1696, with orders to proceed against the pirates, and hold himself responsible to the Earl of Bellomont. The result of this enterprise is well known. Kidd, instead of suppressing piracy, became the prince of pirates, and came near involving the ministry and all concerned, even the King himself, in the charge of aiding the freebooters. In the articles of impeachment preferred against Lord Somers and others, in May, 1701, this was among the specifications. The impeachment, however, fell to the ground.

Although designated as governor of New York in 1695, Earl Bellomont did not receive his commission until the 18th June, 1697. He embarked early in the following autumn, on board a vessel of war. The merchant vessels which sailed at the same time, arrived safe at Boston; but the man-of-war, encountering the severe gales of the tempestuous season which followed, was blown off to Barbadoes, and there wintered, not arriving at New York until the following spring.

The Earl of Bellomont arrived at New York on the 2d April, 1698. He brought with him, as lieutenant-governor, John Naufan, Esq., a cousin of the Countess Bellomont, who also came out with him. As soon as it was known that the royal vessel was entering the harbor, notwithstanding the enemies of Leyslaer, whose cause the Earl had espoused, were in power, they made extensive preparations to welcome the arrival of the new governor with every public demonstration of joy. The city council ordered "four barrels of powder for a grand salute." The most loyal addresses were voted by the mayor and aldermen; and the most wealthy citizens, those who had sided with the

persecutors of Leyslaer, vied with the majority of the people, the friends of the unfortunate victim, who should pay the Earl the highest honors. A few days after the Earl had published his commission, the common council invited him to a public entertainment, projected on a magnificent scale for that period, and appointed two from each board, as "a committee to make a bill of fare," with power, "for the effectual doing thereof, to call to their assistance such cooks as they shall think necessary." There can be no doubt, says Dunlap, that the party in power trembled, and were conscience-struck; knowing, as they probably did know, that Lord Bellomont came to his government with strong prejudices against some of the prominent actors in the preceding administration, and a fixed determination to exert his power and influence to restore to the family of Leyslaer their former rank and possessions.

After going into a thorough investigation of Fletcher's administration, the Earl openly denounced him as a corrupt and profligate magistrate, and not only caused proceedings to be instituted against him and his partisans, who had shared the public spoil, but at one time proposed to send him a prisoner to England to undergo a criminal trial. These early and decisive proofs of the just and equitable character of the Earl of Bellomont, at once rendered him popular; and it may be said, that he became, in fact, although a nobleman of the highest rank, the leader of the democratic party in the province over which he had come to preside.

The Earl's commission included the provinces of New York, Massachusetts, and New Hampshire. The people of these two latter provinces, who had been harrassed with every species of vexation under the rule of Andros and Dudley, anxiously looked for his arrival. The province of Connecticut had also suffered from the interference of Fletcher, the late governor of New-York, and being desirous of conciliating the favor of Earl Bellomont, their General Court, which was in session at the time of his arrival, appointed a deputation of the most distinguished characters to wait upon and congratulate him on his arrival. Trumbull says, that the committee discharged their trust with a dignity and address, that greatly pleased the governor, and produced the most favorable impressions. The New-Hampshire assembly, determined to obtain the ear of Lord Bellomont, even before his arrival appointed a deputation to wait upon him at New York. Their instructions to their agent were, that "if he should find his Lordship high, and reserved, and not easy of access, to employ some gentleman who was in his confidence, to manage the business; but if easy and free, he was to wait upon him in person, to tell him how joyfully they received the news of his appointment," &c.—But he was instructed further, in case the friends of Usher (the former lieutenant-governor of New-Hampshire, and who was the head of a powerful party at the time) had got the start, "to observe what reception they met with. If his Lordship was ready to come that way, he was to beg leave to attend him as far as Boston, and then ask his permission to return home." This mission, which shows the contrivers to have been no mean politicians, had the desired effect. The party who so promptly moved in this affair, were placed in power on the arrival of the Earl at Portsmouth.

The affairs of the colony of New York demanding the most vigilant attention, the governor did not visit New England until the year after his arrival. The peace of Ryswick, of 10th September, 1697, had interrupted hostilities between the English and French; but the governor of Canada, Frontignac, determined to prosecute his vengeance against the Iroquois, whom he refused to consider as embraced within the provisions of the treaty. The vigilance and energy of governor Bellomont frustrated the designs of Frontignac, and a short time after, peace was formally concluded between the French and the Five Nations.

Governor Bellomont first met the colonial legislature in session, on the 19th May, 1698, and the line of policy which he had resolved to pursue, was clearly indicated in his address, on that occasion. "I cannot but observe to you," said he, "what a legacy my predecessor has left to me, and what difficulties to struggle with: a divided people, an empty treasury, a few miserable, naked, half-starved soldiers, not half the number the King allowed pay for, the fortifications and even the governor's house, very much out of repair; and, in a word, the whole government out of frame." Speaking of the necessity of economy in the public service, he says, "I will take care there shall be no misapplication of the public money. I will pocket none of it myself, nor shall there be any embezzlement of it by others, but exact accounts shall be given you."—He then urges upon them the importance of finding out some expedient to reconcile the contending parties in the province, declaring that he would esteem it "the glory of his government to bring so good a work to pass."—The assembly, however, were in no condition to profit by the sage counsels of the governor. In the recent election the enemies of Leyslaer had prevailed, and although the house agreed to a formal answer of eight lines to the governor's speech, they could agree in scarcely any thing else; and on the 14th June, the governor dissolved them. At the next election, the Leyslaerians were in the ascendant, and the governor, determined to have unity in his administration, dismissed several of the old counsellors. The business of the government now went on smoothly;

laws were passed for the purity of elections, for providing a revenue, settling the salary of the governor, and also for indemnifying the families of Leyslaer and Milbourne and their adherents.

The most corrupt and extravagant grants had been obtained of the Indians by sundry prominent speculators in the province, countenanced by the former governor, which gave umbrage to the tribes, and were likely to prove injurious to the colony. These grants, Earl Bellomont, on due representations at court, was empowered to vacate; and some of the more prominent agents in these frauds were severely punished.

In May, 1699, having been nearly fourteen months in the country, and restored a degree of quiet to the province of New York, Lord Bellomont determined on visiting New England. He arrived at Boston on the 26th of the month. His reception was most cordial.—A nobleman at the head of the government was a new thing. All ranks of people exerted themselves to show him respect, and the appearance was so pompous, that his lordship thought it gave him every reason to expect a very liberal and honorable support from a province so well peopled and exhibiting tokens of so much affluence. He was affable and courteous on all occasions, taking pains to court the good will of the people. There was the most perfect harmony in the General Court while he presided. By conciliating the good graces of the people, and ingratiating himself among all classes, he obtained a larger salary than any of his predecessors, receiving during his stay in New England, of about fourteen months, grants to the amount of £1,875 sterling. Hutchinson remarks, however, that there was something unparliamentary in his proceedings in council, where he not only acted as their head in an executive, but also in a legislative capacity. He proposed business, recommended them to go into committees, when he would leave the chair, and mingle in their debates. He guided them as far as his influence extended, in every measure, and did not think it proper that they should act, as a house of parliament, in his absence. When absent, from any cause, he would send messages, advising their course of proceedings; and afterwards, if, on reflection, he deemed it necessary, he would exercise his power of reversing their proceedings. He was the first New England governor who introduced the custom of formal speeches, as the King's representative, to the two houses of the provincial legislature.

Earl Bellomont, immediately on his arrival in this country, had learnt the course taken by Kidd, and had heard of his bold and daring exploits. He accordingly concerted all possible measures to take the freebooter on his re-appearance on the coast. The public feeling in England was much excited on hearing the news; and there were not wanting those who attributed the conduct of Kidd to a concert among the parties to the adventure, although the King himself was one. Lord Bellomont felt that his honor, and that of the government, was deeply involved, and that the apprehension and punishment of the pirate, was a step essential to their exculpation in the eyes of the world.—Singular as it may appear—and from this fact some historians have come to the conclusion that he expected protection from Bellomont—captain Kidd, while yet the officers of justice were in pursuit of him along the coast, made his appearance publicly in Boston, on the first of July, 1699, and some of his crew with him. As soon as this came to the knowledge of the governor, he sent for him, and examined him before the council. He was then ordered to draw up forthwith a narrative of his proceedings, which he neglected to do, and on the 6th, was arrested and committed to prison. Why so lenient a course was at first adopted by the governor, who was really anxious to secure the pirate, does not appear; but it probably arose from his anxiety to obtain from Kidd himself some clue to the motives which had led him to become a pirate, and also to learn the extent of his outrages. Among Kidd's papers were found accounts of his buried treasures, and commissioners were appointed and sent off, who recovered large sums of money, besides jewels, &c. and delivered them to the Earl. Kidd was a daring man, and boldly resisted the officers sent to seize him, but he was taken, confined in irons, and sent to England, with his comrades, in a man-of-war. He was tried at the Old Bailey, on the 8th May, 1701, and soon afterwards executed.*

After having disposed of Kidd, the Earl sat out on a visit to New Hampshire, where he arrived, and published his commission on the 31st July, 1699, at Portsmouth. The council had previously voted him an address, and sent a committee, of which John Usher was one, to present it to him at Boston. He was welcomed with acclamation by the people, who now congratulated themselves that they had a nobleman at the head of the government, distinguished for his virtues, and who had no interest in oppressing them. He called the council and assembly together on the 7th August, and in his speech recommended sundry reforms, and while he remained in the province, exerted

* Tradition avers, that his execution was a *sham*—that the parties who were originally concerned with Kidd as a privateer, were likewise so closely connected with him in his later capacity, that, to prevent an exposure, it was so contrived that "a man of straw" only was executed in his stead. But one of the journals of that day states, that when Kidd was hung, "the rope he was first ty'd up with broke, and being taken up alive, he was for some time permitted to converse with the ordinary, and then ty'd up again." So that he must have been something more than a mere man of straw.

himself to quiet the disputes which had so long existed. The courts were re-organized, and other measures adopted, which were satisfactory to the people. The assembly voted him a gratuity of £500; and after a stay of eighteen days in the province, during which the people came in from the surrounding country in throngs to see him, and whom he treated with great attention and hospitality, he quitted the province and returned to Boston, leaving lieutenant-governor Partridge in charge of the government.

During the absence of governor Bellomont in New England, his opponents, among what was then the aristocracy of New York, busied themselves in forwarding the designs of the former governor Fletcher, who was then in England, endeavoring to effect the removal of the Earl; but their efforts produced very little impression upon the King, who sent the Earl the most flattering assurances of his approbation.*

Soon after the close of the session of the General Court in May, 1700, Lord Bellomont took leave of his Massachusetts government, and returned to New York. Here matters being in a quiet state, little was done by the governor, except to superintend the improvements of the city. He encouraged the erection of a new City Hall in Wall Street, by giving the stones of the bastions of the old fortifications which once extended on the line of Wall street, nearly across the island.

About this time the friends and adherents of Leyslaer and Milbourne, disinterred their coffins and removed their remains from the spot where they had been buried as malefactors, to the Dutch Church in Garden street, where they were entombed with every mark of respect. This proceeding, which was countenanced by the governor, gave great offence to the enemies of Leyslaer, who still cherished feelings of enmity to his memory. Among the thirty-two "Heads of Complaint against the Earl of Bellomont, in his Government of New York," which was sent out to the King, a short time prior to the death of the Earl, the fact that he countenanced this proceeding, is urged as a grave and well grounded complaint against his administration.

But another act, of far greater consequence—and one which would, unless we carefully consider the circumstances out of which it arose, cast a deep shade upon the fair fame of Bellomont—his enemies dared not disapprove, so united was the public sentiment on the subject. We refer now to the law of New York, passed in August, 1700, against the Catholic priests. The act was entitled, "An act against Jesuits and Popish priests." The preamble expressly charges that "divers Jesuits, Priests and Popish Missionaries have of late industriously labored to debauch, seduce, and withdraw the Indians from their obedience, and to excite and stir them up to sedition, rebellion, and open hostility," &c. Therefore it was enacted, "That every Jesuit and Seminary, Priest Missionary, or other Spiritual or Ecclesiastical Person," acting under authority of the Pope or See of Rome, should depart from the Province before the first of November, 1700; that any such person found remaining in the province after said first of November, should be liable to perpetual imprisonment, and to death, if taken, after having escaped from prison! The New England laws against the Quakers scarcely went farther than this.

This law against the Jesuits was a severe one; and to us, of the present generation, who behold the cross of the Roman Catholic churches standing among the spires of Protestant edifices of every denomination in our cities, it would seem cruel and unaccountable. But the history of that period shows it to have been rather a measure of state policy, than of persecution. There was a wide spread horror of popery, it is true; but this alone would not have led to the enactment of so sanguinary a law. The cause is more likely to be found in the well-known tampering of the Catholic priests with the Indians. It had become notorious, that the northern tribes had been excited by Jesuit emissaries to murder the English inhabitants; and the terrible scenes at Schenectady and other places, directly attributable to the influence of the Romish priests, were still fresh in the recollections of the people. Their legislators, therefore, in directing their penalties against the priests, imagined that they were warding off the blows of the tomahawk.

During the remainder of Earl Bellomont's administration, he was sedulously engaged in treating with the Indians, and in plans for the improvement of the city, and the increase and prosperity of the colony. While occupied in these endeavors, he was suddenly taken ill, and expired on the 5th March, 1701, at the age of 65.—He was buried with becoming honors, the populace of the whole city turning out to join the funeral procession, which was directed by the city authorities. His remains were interred in the chapel of the fort, at the Battery; but afterwards, when the fort was taken down,

*The little concern which these intrigues of his enemies gave Lord B., is seen from the following extract of one of his familiar letters to his friend Abraham De Peyster at New York:—"Boston, 22d Jan. 1699 — I hear the Jacobite party in New York have named a new governor before the King has thought fit to name one, and I am also told that they lay wagers that I shall not go any more to New York; but, for all that, I desire you will bespeak me two pipes of good ale and two pipes of small beer, at Albany or Schenectady, which I would have laid in at New York against my going thither. Pray charge the man you bespeak it of, to boil it very well, and make as good as possible."

and the Battery levelled, in 1790, the leaden coffin was removed, and finally deposited in St. Paul's church-yard. A few days after the death of the Earl, his coat of arms, carried in state, was placed in front of the new City Hall; but on the arrival of his successor, Lord Cornbury, in 1702, it was torn down, and, Dunlap says, "destroyed by the aristocracy."

The Countess Bellomont, soon after the Earl's decease, returned to England, and was afterwards, on the 3d Dec. 1737, when eighty-nine years of age, married to William Brigdon, Esq., merchant of London. She died 12th March, 1738, in the 90th year of her age.

FRANCIS BERNARD.

[Governor of New Jersey from 1758 to 1760; and of Massachusetts from 1760 to 1770.]

Sir FRANCIS BERNARD, was the son of Francis Bernard, Esq. who was for several years a judge of the Irish common pleas, and afterwards removed to England, and settled at Nettleham in Lincolnshire. The son was educated at Oxford University, studied the profession of the law, and was proctor in the ecclesiastical courts of England, when the intelligence of the death of governor Belcher of New Jersey reached London. His friends immediately made an interest in his favor at court, and on the 27th Jan. 1758, he was appointed governor of New Jersey.

Governor Bernard sailed in April following for his government, and arrived off Sandy Hook on the 19th May. "Col. Peter Schuyler," says one of the periodicals of that day, "happening to be at the Hook with his sloop, took the governor and his family to Perth Amboy." He did not assume the government of the province until the 13th June, when he published his commission, and was waited upon by deputations from the principal towns. Congratulatory addresses poured in from all quarters, and on visiting Elizabethtown and New Brunswick, he was met by great parades of the citizens, in reply to whose addresses, he pledged himself (as other governors had done) to devote himself to the good of the province. He assured them, that he "would defend the province by the powers of war, cultivate it by the arts of peace, and maintain its rights by an equal administration of justice." At Princeton, he was waited upon by a deputation from the College, who addressed him in Latin, to which he replied very pertinently in the same language.

Soon after his arrival, apprehensions being entertained of an invasion by the Indians, who had already made hostile demonstrations, Governor Bernard through the medium of Teedyuncung, king of the Delawares, summoned the Minisink or Muncy, and the Pompton Indians to meet him in Council at Burlington. The council opened on the 7th August, 1758, and was attended by deputies from these tribes.—A Mingo chief, however, appeared among them, and, exercising the right of a conqueror, declared the Muncys to be "women," and therefore unable to treat for themselves. He proposed to adjourn the conference to the great council fire, to be lighted at Easton, in October following—to which the governor assented.* At this assembly a pacification was concluded, and at a special conference held on the 18th, with the chiefs of the united Minisinks, Wassings, and other tribes in New Jersey, governor Bernard succeeded in obtaining, for the consideration of \$1,000, a release of the titles of all the Indians to every portion of New Jersey.

This was the only measure of much importance transacted during the administration of governor Bernard in New Jersey. His career here, though brief, was useful and acceptable. The government at home had now decided on transferring him to New England, and on the 27th November, 1759, he was appointed governor of Massachusetts. He remained, however, in New Jersey, in the discharge of his office there, until the 4th July, 1760, when his successor arrived.

Reaching Boston on the 2d August following, governor Bernard entered upon his administration under the most encouraging circumstances. It was a period of glory and triumph for the British nation, in which the people of New England, who had shared largely in its accomplishment, very generally partook. To the legislature, at their first session after his arrival, the governor remarked, that "his duty as the King's servant, and his inclination as an Englishman, conspired to form the strongest obligation on his part to be careful in preserving not only their general rights, but their particular charter privileges." This pledge, however violated in the end, was very acceptable to the people, and the assembly at the same session voted the governor a salary of £1,200; in addition to which they presented him the island of Mount Desert (now comprising the towns of Eden and Mount Desert, Hancock county) in Maine—a grant which was subsequently confirmed by the King.

*The degradation of the Delawares is apparent, whenever a chief of the Mingoes or Mingwee appears in their midst. The chief of the Muncys, who addressed governor Bernard on this occasion, held a belt in his hand, but spoke whilst sitting, not being allowed to stand until the Mingo had spoken.

The people were not long deceived as to the character of their new governor. He very soon exhibited his marked dislike of those popular ideas of liberty, which had obtained such deep root in the colonies, and proved himself ready to become the instrument of royal oppression. He joined the obnoxious party of Hutchinson and others, who were for strengthening the royal power in the colonies; and his appointment of the same Hutchinson as chief-justice, instead of Otis, the popular favorite, to whom Shirley had promised the place, was the source of much public disquietude. There was another circumstance, which served to show the unconquerable spirit of the people, and to shadow forth that sturdy independence which was soon to shake off the royal authority altogether. In communicating the intelligence of the conquest of Canada to the Massachusetts legislature, governor Bernard asks the two houses to remember "the blessings they derive from their *subjection* to Great Britain, without which they could not now have been a free people." The governor could scarcely have selected a more exceptionable term, and the significant replies of the Council and Assembly shew the interpretation they put upon it. The Council, in their response, acknowledge that "to their *relations* to Great Britain, they owe their present freedom;" and the Assembly declare, that while sensible of the blessings alluded to by the governor, "the whole world must be sensible of the blessings derived to Great Britain, from the loyalty of the colonies in general, and of this province in particular; which, for more than a century past, has been wading in blood, and laden with expenses of repelling the common enemy; without which efforts, Great Britain, at this day, might have had no colonies to defend."

The mutterings of the approaching storm of the revolution were now perceptible. The parliamentary restraints upon trade, and the stamp act, roused the people to action. At this period, had a man of address and wisdom occupied the place of governor Bernard, it is very probable that the revolution might not have occurred so soon. But he possessed no talent at conciliation. Of arbitrary temper himself, he was disposed to carry through any measure proposed by the ministry, however odious, and by force, if necessary.

The day after the passage of the stamp act, Doctor Franklin wrote to a friend in this country, saying—"The sun of liberty is set; you must light the lamps of industry and economy." He was answered significantly, that "torches of a very different description would be kindled by the Americans."

At the first session of the legislature after the passage of the stamp act was known, governor Bernard omits altogether to notice that measure, well understanding the temper with which it would be received. And the legislature, on their part, omit the customary answer to the governor's speech. He soon after asks them to remunerate Hutchinson for his services as lieutenant-governor, which they peremptorily refuse to do; and proceed at once to discuss the measures of the parent country, their fatal effects on the colonies, and end by boldly summoning a congress of the colonies. The altercations between the governor and assembly grew more frequent, as the opposition to him became more formidable. To revenge himself, in some degree, upon his opponents, the governor adopted the usual expedient of a profligate politician, that of attempting to blacken their characters. For this purpose, he industriously collected and transmitted all the most violent publications that had appeared in Boston, assuring the ministry in England, that these publications were a faithful index to the feelings of the people of the colony; that he was in daily expectation of an open rebellion; and advising the quartering of troops upon the country. Dr. Franklin speaks of the strong sensation produced in England by these unguarded declarations of Bernard, and that he was at once pronounced by judicious men to be unfit for the station he occupied in such a crisis. But his representations were well received by the ministry; and Lord Hillsborough thereupon addressed his celebrated circular to the colonies, containing the royal censure of the proceedings in Massachusetts. Of this circular, the best English historian of the United States has recently remarked—"Such an amazing effusion of spleen, insolence, and folly, perhaps never before disgraced the councils of the government of a civilized country." The King and cabinet were greatly exasperated against the colonists; and, in conformity to Bernard's suggestions, troops were sent over in 1768, and quartered in Boston, with the design of overawing the people. On their part, it was seen that the governor had been guilty of gross duplicity, who, while pretending to be the friend of the province, had been secretly plotting the overthrow of its charter. The governor now required the assembly to make provision for the support of the troops. This they refused to do—They had sent out a circular, in Feb. 1769, to the other colonies, which gave great offence to the governor, and he demanded of the next general court, that they should rescind the vote by which their predecessors had authorized this circular to be sent. This they at once refused, by a vote of 109 to 17. "When Lord Hillsborough knows that *we will not* rescind our acts," said James Otis, "let him apply to parliament to rescind theirs. Let Britain rescind her measures, or her authority is lost forever!"

The private letters of governor Bernard, published in London, in 1768 and 1769, con-

taining the most gross aspersions upon the people of Boston and of the province, he had become odious to a vast majority. He was assailed through the newspapers with a vigor of sarcasm and rebuke scarcely ever equalled; and all his messages and speeches were canvassed with a freedom, to which those of no other representative of royalty in the colonies had ever been subjected. He complained to the council of these attacks, and that body pronounced them scandalous; which only provoked the assailants to explanations still more offensive.

Finding the legislature inexorably hostile to his views, governor Bernard, in August, 1769, dissolved them; but prior to their adjournment, they voted a petition to the King, for the removal of the governor.—Resolutions were also passed in most of the towns in the province and published in the newspapers, declaring governor Bernard a traitor, and an enemy to his country. His administration had now become so odious, that, having obtained permission to return to England, he sailed from Boston in August, 1769, in the *Rippon*, man-of-war, and never returned. The government was left in charge of lieutenant-governor Hutchinson.

It was no small aggravation to the discontent of the colonists, to find that in proportion as Bernard became odious to the people, he seemed to rise in favor with the King. On the 20th March, prior to his return to England, the King had conferred upon him the title of Baronet, and on his arrival in London, he received personal assurances of his Majesty's favorable consideration. By all the friends of America in England, however, he was loaded with opprobrium, and they did not fail openly and on all occasions to express their disgust and abhorrence of his conduct.

Sir Francis held nominally the office of governor for nearly two years after he left Massachusetts, and is supposed to have counselled the rash measures of the ministry which precipitated the revolution. In January, 1773, he was appointed Commissioner of Excise in Ireland. In the following year he published his *Select Letters on the Trade and Government of America*; and continued to take a deep interest in American affairs until his death, which occurred in June, 1779.

Of the political character of governor Bernard, enough has been exhibited to show him to have been the advocate and apologist of tyranny. In private life he is represented to have been a morose, avaricious, ambitious man. He had few friends, and his habitual petulance, and general superciliousness of manners, were not calculated to increase the number. He was, however, a man of extensive reading, and used to boast that he could repeat all the plays of Shakspeare!

After the destruction by fire of Harvard Hall, with its library and apparatus, he took an interest in its re-construction; and the building known as Harvard Hall is a specimen of his taste in architectural design. He presented to the institution the greater part of his own private library. He was attached to the Church of England, and a constant attendant upon public worship; but not unfrequently went to the nearest Congregational church. His style of writing was vigorous, without much elegance. He wrote several pieces in Greek and Latin, which were published in a collection made at Cambridge, in 1761, styled "*Pietas et Gratulatio*," with a dedication to the King, from the pen of Hutchinson.

Of the children of Sir Francis Bernard, Francis, the eldest, died in Boston, in Oct. 1770. His second son, Sir John B., held public offices in Barbadoes and St. Vincents' and died in 1809. His third son, Sir Thomas B., graduated at Harvard College in 1767; studied law at Lincoln's Inn, and in 1780, was called to the bar. In 1795, having married in London a lady of fortune, he became a patron and active manager in various public and charitable institutions. In 1809, on the death of his elder brother in Barbadoes, he succeeded to the title, and was afterwards honored with the degree of Doctor of Laws from the University of Oxford. He was also for a time Chancellor of the Diocese of Durham. He died at Leamington-Spa, in Warwickshire, 1st July, 1818, aged 67. His publications on various subjects, were numerous. The title descended to his only surviving brother, Sir Scrope Bernard.

HISTORICAL SKETCH OF THE THEOLOGICAL SEMINARY AT BANGOR.

[By Rev. ENOCH POND, D. D.]

THE founders of the Theological Seminary at Bangor were led to undertake its establishment, from a deep conviction of its necessity. This is evident from the following passage, extracted from one of their earliest publications. "In an almost continuous range of settlements, extending from the Connecticut to the St. Croix rivers, there are at least 200,000 souls, either entirely, or in great measure, destitute of well instructed religious teachers. This numerous and rapidly increasing population must waste away for successive generations, in all the horrors of religious ignorance, and the guilt of sin, unless immediate, extraordinary, and vigorous exertions shall be made to enlighten and save them."

"This scene of moral desolation could not be viewed with indifference, by such as understood the value of evangelical institutions. The affecting necessities of so many of their fellow creatures became the theme of frequent conversation and prayer to benevolent individuals in the then District of Maine, and led, at length, to the adoption of measures calculated to afford relief."

As early as 1810, an association was formed in Portland, called "The Society for Theological Education." It was designed to afford aid to indigent young men in obtaining an education for the gospel ministry, with a view principally to the supply of the new settlements. This was one of the earliest Education Societies instituted in the United States. It was incorporated in 1812; soon after which vigorous measures were taken, to carry into effect the principal object of the Society. After much thought, and a somewhat extended correspondence, not only in this country, but in England, it was concluded that this object could not be attained without the establishment of a literary and theological institution. Accordingly, a committee was appointed by the Directors of the Society, with instructions to establish, as speedily as possible, the proposed seminary. Through the efforts of this committee, a charter was obtained from the Legislature of Massachusetts, in February, 1814, designating certain individuals as "Trustees of the Maine Charity School," and clothing them with the most ample powers. It may be questioned whether an instrument of more liberal import, or of greater value, was ever given to a public institution.

By the provisions of the charter, the number of Trustees is restricted to fifteen, who are to have perpetual succession, with power to fill vacancies in their own Board. They may hold property to an amount sufficient to produce a clear annual income of fifteen thousand dollars. They may establish a seminary for literary and religious purposes, on any principles and extent which seems to them necessary to carry into effect the design of the founders; and are vested with all the powers and privileges possessed by trustees of the most favored literary and benevolent institutions in New England. On the ground of this charter, the Trustees are competent, whenever they shall have the means, to establish, not only a theological seminary, but an English or classical school, a teacher's seminary, or even a college;—any thing of the kind which can be conducted with an income of fifteen thousand dollars a year.

The first meeting of the Board was holden in Montville, at the house of Maj. Samuel Moor, in May, 1814; when Rev. Edward Payson was elected President; Rev. Eliphalet Gillet, Vice President; Rev. Kiah Bayley, Secretary; and Samuel E. Dutton, Esq., Treasurer.

A temporary arrangement having been effected between the Trustees of the Maine Charity School, and the Trustees of Hampden Academy, the Seminary was opened at Hampden, on the Penobscot river, in October, 1816. During the first year, it was under the immediate instruction and government of

Mr. Jehudi Ashmun, the late devoted and deeply lamented Colonial Agent at Liberia.

In 1817, the institution was regularly organized, and the several departments of instruction filled. The Rev. Abijah Wines, late of Newport, N. H., was appointed Professor of Theology; Mr. Jehudi Ashmun Professor of Classical Literature; and Mr. Ebenezer Cheever, Preceptor of the Preparatory School.

In 1819, the institution was removed from Hampden, and became permanently established at Bangor. At this period, the preparatory or academic department ceased, and instruction was given only by the two professors, until the autumn of 1827. At this period, too, Professors Wines and Ashmun resigned their offices, and were no longer connected with the institution.

After leaving the Seminary, Prof. Wines labored twelve years in connection with the Congregational Church and Society on Deer Island, in Penobscot Bay. In consequence of extreme exposure in the spring of 1832, he fell under the influence of a morbid nervous affection, from which he had suffered, in some degree, in previous years. "It was attended with more or less alienation of mind, and extreme depression of spirits, relieved, however, with seasons of comparative composure, and symptoms of recovery. In the month of August, he was conveyed to the hospital in Charlestown, Ms., where he died, February 11, 1833." His remains lie buried, by the side of those of a beloved daughter, in Amesbury, Ms.

The character of Professor Wines is thus given by Rev. Mr. Farley, who was called to preach his funeral sermon. "As a man, Mr. W. possessed a strong intellect, and an uncommon share of sensibility. His feelings were chiefly of the tender and benevolent kind. He was seldom known to be angry. His patience and self-possession were exemplary.

"As a husband and parent, Mr. W. was affectionate, attentive and faithful, in the discharge of duty. As a friend and neighbor, he was constant, generous and noble spirited, possessing a liberality and largeness of heart, which did great honor to his character.

"As a preacher, Mr. W. was plain, pungent, and uncompromising, aiming to declare the whole counsel of God, whether men would hear or forbear. He entertained a high sense of the sacredness of the ministerial office, and of the vast importance of decision and fidelity in the execution of it. He felt a deep interest in the *success* of his ministrations, and was not satisfied with having commendably discharged them. His soul panted for the advancement of Christ's kingdom; for the moral renovation of his hearers; for the salvation of immortal souls.

"As a theologian, Mr. W. possessed uncommon talents. It was here that his great strength lay. A deep and discriminating force of mind enabled him to understand the system which he had adopted, to discern its foundations, to simplify its points, to explain its principles, and to defend its positions. His mind was accustomed to a *critical* and *philosophical* theology. He regarded it as a branch of intellectual science, founded on facts, sustained by truth, and capable of moral demonstration. He would have a *reason* for every article of his faith. He exacted the *why* and the *wherefore*, both from himself and others. Implicit faith he held to be blind credulity and weakness, unworthy of religion and of human nature. With him, sound philosophy and true religion were of a kindred character, and perfectly harmonious; the subject matter of them constituting the two great departments of the grand system of the universe.

"Mr. W., though an instructive, impressive, and, to serious and philosophical minds, an *interesting* preacher, was not an orator. His manner was uncommonly plain and simple. He never tasked his invention in search of metaphors, or labored to construct well proportioned and harmonious periods. These were arts for which he had little taste or desire.

"Though a man of a plain mind, he yet possessed a noble description of greatness. His chief wish and aim was that he might live, not for gratification and pleasure, not for wealth and office, not merely for family and kindred, but for *usefulness*—for the moral benefit of mankind. His feelings of self-respect, combined with those of benevolence and duty, produced in his mind great elevation of views, purpose, and feeling. He detested the very thought of

whatever was mean, sordid, and covetous. He cast his bread upon the waters, hoping, whether it returned to him or not, that it might furnish the means of life and salvation to those who were ready to perish."

In illustration of these remarks, it may be stated, that when once on a mission, several hundred miles from home, he found a young man of piety and talents, who was destitute of the means of pursuing a liberal education. He took the young man home with him, treated him as a son, and supported him through the whole course of his preparatory studies. This was done, previous to the establishment of Education societies, or any of the facilities at present enjoyed for preparing indigent young men for the ministry. Professor Wines graduated at Dartmouth College in the year 1794.

The career of Mr. Ashmun, after he retired from the Seminary at Bangor, is so well known, and his character has been so fully exhibited by his eloquent biographer, Mr. Gurley, that but little needs to be added here. Suffice it to observe that, after various enterprises and vicissitudes, he embarked for Africa, on the 20th of June, 1822. On his arrival at Liberia, he became principal Agent for the Colony; in which office he continued to labor, through evil report and good report, but with an unshaken reliance on the goodness of Providence, and the wisdom and rectitude of his own designs, till at length he lived down all opposition, and came to be regarded, both in this country and at the Colony, as the principal friend and benefactor of Africa.

Incessant labors and anxieties, together with repeated attacks of sickness, had so enfeebled his constitution, that, after an absence of about six years, he was under the necessity of returning to the United States. He embarked in March, 1828, and (after stopping a while in the West Indies) arrived at New Haven in August of the same year. But he arrived in a state of prostration and disease, for which there was no remedy. He came home to die. He expired on the evening of the 25th of August, in the 35th year of his age.

From his funeral sermon, preached by Rev. Leonard Bacon, we extract the following passage: "There have been men, whose names are way-marks; whose examples, through successive ages, stir the spirits of their fellow men with noble emulation. What has been done for God, for the souls of men, and for wretched human nature, by the lustre which gathers around the name of David Brainerd. How many lofty spirits has the simple history of his toils and sorrows kindled and roused to kindred enterprise. Other names there are, which beam from age to age with the same glory. Howard, Clarkson, Swartz, Mills—what meaning is there in such names as these. Our departed friend, Ashmun, will add another to that brilliant catalogue. He takes *his* place

Amid the august and never dying light
Of constellated spirits, who have gained
A name in heaven, by power of heavenly deeds.

Let us praise God for the light of his example, which shall never be extinguished; and which, as it beams on us, shall also beam on our children, and our children's children, moving them to deeds of godlike benevolence."

"A simple but beautiful monument, erected by the Managers of the American Colonization Society, in the church-yard at New Haven, bears the name of Ashmun. This monument may perish; but that name never. It is engraven on the heart of Africa."

I only add to the foregoing account, that Mr. Ashmun died, as he had lived, in the belief and the consolations of the gospel. To one who spoke to him, on his death-bed, of his eminent services in the African cause, he replied, "I am a dying man; and I desire that alone which is suited to my situation. I know of no such thing as self-righteousness. I can rely only upon the righteousness of Christ." The end of such a reliance must be, as in his case it eminently was, PEACE.

Prof. Ashmun received his bachelor's degree at the University of Vermont in 1816.

By the resignation of Professors Wines and Ashmun, the Seminary at Bangor was bereaved of both its instructors in one day. But the vacancies were soon supplied. In March, 1820, the Rev. John Smith was inaugurated Professor of Theology, and Rev. Bancroft Fowler Professor of Classical Literature.

This Seminary was originally founded on the plan of the English Dissenting institutions. It was intended principally for those who, in consideration of their age or other circumstances, wished to enter the ministry without a Collegiate education; although provision was made, in the original plan, for such as had enjoyed a higher course of preparatory study. The course of study prescribed for those who had not been through college was *literary* and *classical*, as well as theological, and occupied a period of four years. During the last two years of the course, the studies were chiefly of a *professional* character, embracing systematic and pastoral theology, homiletics, &c.

While conducted on this plan, the Seminary, though continually straitened for want of funds, was for the most part prosperous, and was highly useful. The number of students generally was between twenty and thirty. Many valuable ministers proceeded from it, nearly all of whom are still laboring in the churches.

In the latter part of the year 1825, the Rev. Bancroft Fowler resigned his seat as Professor of Classical Literature. He was succeeded in this department by Rev. George E. Adams, who was elected in August, 1827. After retiring from the Seminary, Prof. Fowler resumed the labors of the ministry, in which he has continued to the present time.

In the summer of 1827, the plan of the Seminary underwent an important change. The classical department was separated from the theological; the terms of admission to its privileges were raised; and the course of study, and the period of it, were made similar to those of the older Seminaries in the United States. Indigent students, who before had been supported from Seminary funds, were now received as beneficiaries of the American Education Society. This is to be regarded as an important era in the history of the Seminary. Many excellent individuals, who had previously stood aloof from it, and doubted as to the wisdom of its operations, from this time became its decided friends.

Still, the days of its trials and depressions were not ended. It still suffered severely for the want of funds, and those who had been its warmest supporters were ready, at times, to be discouraged.

In December, 1829, much to the regret of the Trustees, and of all the friends of the Institution, Prof. Adams resigned his place, and entered on the duties of Pastoral office in Brunswick, where he still remains. Within a little more than a year from this time, the other professor, the late excellent Dr. Smith, was removed from his charge by death. As he had been connected, I might almost say *identified*, with the Institution for above ten years, during which time he had uniformly and ably sustained its reputation and its interests, a brief sketch of his life and character will not be regarded as inappropriate.

He was born in Belchertown, Ms., March 5, 1766; was a graduate of Dartmouth College; and pursued his theological studies with the late Dr. Emmons of Franklin. In 1797, he was ordained pastor of the church in Salem, N. H., where he spent about twenty years of his life. He was afterwards settled at Wenham, Ms., where he had resided but a short time, when he was called to the Professorship of Theology at Bangor. Here he continued, discharging with great fidelity the duties of his office, until called from his labors by the sickness which terminated his life. He died April 7, 1831. In the following passages from the sermon of Rev. Mr. Pomroy at his funeral, the more prominent features of his character are exhibited.

"Dr. Smith possessed what is fitly termed a *reasoning* mind. How far this might have been owing to the native structure of his mind, I have no means of judging. For a long course of years, however, he cultivated chiefly, and I may say almost exclusively, his reasoning powers. He seemed to possess no relish for works of fancy of any description. The most glowing pictures, and the most moving eloquence, unless connected with some visible chain of argument, were well nigh powerless, when addressed to him. He loved the naked truth; and on subjects of a religious nature, few men could reason with greater ability.

"As a preacher, he dwelt much on the perfections of God, the great principles of the Divine government, and on all those truths which are adapted to make men feel their obligations to submit to God, and accept the salvation offered in

the gospel; and although he possessed none of those graces of elocution and manner which secure superficial applause, yet his method of preaching often gave him great power over the consciences of his hearers.

"As a Theological Professor, his constant aim was to imbue the minds of his pupils with clear, consistent, connected, systematic views of what he believed to be the doctrines of the Bible; well knowing that these lie at the foundation of all religious experience, and moral duties. His manner of intercourse with those under his instructions was such, as never failed to give him a strong hold on their affections. He was greatly loved and venerated by them all.

"His natural temper was marked by sympathy, kindness, good will, and great firmness of purpose. He kept himself at an infinite distance from every thing that could be considered mean or low. He was no intermeddler. He never troubled himself with matters which did not concern him. Such was his firmness of purpose—his unyielding perseverance, where duty called him, that some have thought him stubborn. But the only stubbornness which I ever discovered in him was a fixed determination, come what would, never to abandon a post which, in his judgment, duty had assigned him.

"As regards his piety, all who knew him will agree, that it was strongly marked with the character of *solidity*. It did not consist in visions and fancies. It was built upon substantial truth. He had examined carefully and prayerfully the great principles of the Divine character and government, and the way of salvation, and by the grace of God, he was enabled to rest upon them with unshaken confidence. This gave stability and consistency to his character and conduct. He was not accustomed to say much respecting his own feelings. He chose rather to speak of God, and Christ, and the nature of true reconciliation to the Divine government. He loved to dwell on the power of Christ, and on the rising glories and certain triumphs of his kingdom."

The last days of Dr. Smith were remarkably peaceful. He was unable to converse, except in a broken manner; but his mind was uninterruptedly tranquil and happy. He reposed an unshaken confidence in Christ, and was entirely willing to go down, at his bidding, into the dark valley of the shadow of death. His language on this subject was, "Perfectly willing—waiting—waiting to be called—ready to depart and be with Christ."

His greatest anxiety in the hour of death was for his beloved Seminary; and the last intelligible words that he uttered were those of prayer on its behalf. "*God bless the Seminary. Thou wilt bless it, and keep it. I give it up to thee. I can do no more for it. Thou canst do all things.*"

These anxieties of the dying Professor were not altogether without reason. He knew the situation in which he was about to leave the Seminary. Without an instructor, he presumed, of course, that the students would soon be scattered; and when they should be again collected, and the course of instruction be resumed, no one could tell. He felt, however, that to leave it in the hands of God was infinitely safe. He could trust it here; and he *would* trust it no where else.

His dying petitions on its behalf were doubtless answered. The Seminary, which seemed prostrated by his death, was soon revived, and has since attained to a degree of usefulness exceeding, probably, his anticipations.

In December 1831, Rev. Alvan Bond of Sturbridge, Mass. was elected Professor of Sacred Literature; and in the spring following, Rev. Enoch Pond of Cambridge, Mass. was elected Professor of Systematic Theology. Both these brethren accepted their appointments, and were inaugurated together in the autumn of 1832. Nearly at the same time, a large addition was made to the Library, in consequence of a donation from a benevolent lady in Kennebunkport. A subscription of between twenty and thirty thousand dollars was also raised, by which the Institution was relieved from embarrassment; and a large and commodious brick edifice was erected for the accommodation of students. Students also, in greater numbers than ever before, were induced to resort to the Seminary, and its prospects of usefulness were increased.

The only circumstance which, at this period, seemed to cast a cloud over the prospects of the Seminary, was the failure of Prof. Bond's health; which, much to his own sorrow, and that of the Trustees, constrained him to resign his

office. This event took place in the spring of 1835. Prof. Bond was afterwards settled in the ministry in Norwich, Ct., where he continues to the present time.

The vacancy occasioned by his resignation was soon and happily filled. In June, 1835, Rev. Leonard Woods, Jr., of New York, was elected Professor of Sacred Literature, and entered on the duties of his office in the autumn. This year was also signalized by the largest subscription to the funds of the Seminary that had ever been made. In conformity with a recommendation of the General Conference of the Congregational Churches of Maine, an effort was made to raise a subscription of \$100,000, to be paid in four annual payments, for the purpose of completing the endowment of the Seminary. This proposition was met with unexampled liberality. One gentleman in Bangor subscribed between sixteen and seventeen thousand dollars; another \$7,000; another \$4,000; several \$2,000; and several more in Bangor, Portland, and other places, subscribed \$1,000 each. Within six months from the time that the proposal was made, the whole sum, and more than all, was subscribed.

The friends of the Seminary supposed, at that period, that its endowment was complete, and that its pecuniary embarrassments were at an end. But subsequent events have served to illustrate the instability of all human affairs, and to show how little dependence can be placed upon the brightest earthly prospects. In the pecuniary reverses which, during the last five years, have been experienced, and in the consequent depreciation of almost all kinds of property, many individuals, who subscribed liberally, and in good faith, in 1835, have since found themselves unable to meet their engagements; so that the funds of the Seminary have been seriously impaired, and it has even been straitened, at times, for the means of meeting its necessary current expenses.

It is impossible yet to speak with certainty as to the results of the subscription of 1835. About one third part of the whole sum, however, has been received, and expended in erecting and furnishing buildings, making additions to the Library, and meeting the expenses of the Institution for the last five years. Another third part is supposed to be lost. The individuals who subscribed it have not, and are not likely to have, the ability to pay. The remaining third is supposed to be in good hands. Much of it is well secured by mortgages on real estate. On some of it the interest is paid. The principal cannot be paid at once, but will be realized by the Seminary after a time.

Until the year 1836, there had been but two Professors in the Seminary; one of Theology, and one of Sacred Literature. In July of this year, the Rev. George Shepard of Hallowell was elected Professor of Sacred Rhetoric. This appointment was accepted; and in the succeeding autumn, he entered on the duties of his office. In the same year, a large and commodious boarding-house was erected, containing not only accommodations for Commons, but rooms for the convenience of students, in case of sickness. Since that time, houses for two of the Professors have also been provided.

In August, 1839, Prof. Woods was induced to resign his office, having been previously elected to the Presidency of Bowdoin College. On the same day in which his resignation was accepted, the Rev. Daniel T. Smith of Newburyport was chosen his successor. Prof. Smith soon entered upon the discharge of his duties, and was inaugurated at the anniversary of 1840.

The Seminary at Bangor is equally open to Evangelical Christians of every denomination. Candidates for admission must have been regularly educated at some respectable College or University, or must otherwise have made literary acquisitions which, as preparatory to theological studies, are substantially equivalent to a liberal education. They must also produce testimonials of their regular standing in some Evangelical church.

The Anniversary at this Seminary is on the last Wednesday of August. There are two vacations in each year; one of eight weeks, commencing at the Anniversary; the other of four weeks, commencing on the fourth Wednesday of April.

No student is charged for *instruction or room-rent*; and to those who are in indigent circumstances, *half the price of their board* is remitted. It will be seen, therefore, that the expenses of the student are, to a great extent, *gratuitously* provided for.

The course of study embraces sacred literature, systematic and pastoral theology, church polity, sacred rhetoric, and ecclesiastical history; and is designed to be as full and as thorough as at any Seminary in the United States. The regular term of study is *three years*; and provision is made for resident licentiates, who choose to remain at the Seminary a longer period.

The whole number of the alumni, as appears from a General Catalogue published the present year, is 139. This embraces those only who have *completed* the prescribed course of study, and received diplomas. It is estimated that half as many more—making above 200 in all—who have gone into the ministry, have been aided in their preparatory studies at this Institution. The whole number at present connected with the Seminary is 43.

The buildings belonging to the Seminary are a boarding house, two professors' houses, and a large brick edifice, 106 feet long, 38 feet wide, and four stories high, containing, in addition to public rooms, accommodations for 56 students. The Libraries connected with the Institution comprise between seven and eight thousand volumes, the most of which have been selected with great care, and with special reference to the wants of theological students.

The present *necessities* of the Seminary are thus stated in the catalogue above referred to. "There is needed a chapel, to contain not only a place of worship, but recitation rooms, and a room for the Library. There is needed the means of making gradual but continued accessions to the Library. The professorships need to be filled up, as soon as practicable, and placed on a permanent foundation. In short, the Seminary needs, what was intended to be furnished for it five years ago, but what subsequent, unforeseen, and uncontrollable events have, in a measure, frustrated—it *needs an endowment*. Its friends ought not to rest, nor its patrons to be satisfied, till this is furnished. Meanwhile, it needs, and must have, the means of meeting its necessary current expenses, that it may pursue its course of usefulness unchecked.

"To meet these necessities, the Seminary looks *primarily* to the Congregational churches and societies in Maine, to which it properly belongs, and for which it has furnished already so many valuable ministers. It looks to *individuals* in these churches and societies; and to benevolent *individuals* in other States." It cannot be believed, that an Institution founded, as this was, pre-eminently in prayer—which is so much needed in the great and growing State in which it is placed—which has already accomplished so much good, and is capable of accomplishing so much more, and towards the permanent establishment of which so great progress has been made—will be suffered to languish for the want of pecuniary support. The oft manifested spirit of Christians in Maine, and I may add, the entire history of the churches of New England, forbid such a supposition. The real wants of the Seminary need but to be known, in order to their being cheerfully and adequately supplied.

To the God of its pious founders, many of whom have gone down to the dust—to the God of the churches of Maine and of New England—the Seminary is in humble faith committed; with the prayer, that he would preserve it a pure fountain—that he would provide for it, according to its necessities—that he would perpetuate it to Millennial times, and make it a source of the richest blessings to the church and world.

Complete List of the Congregational Ministers and Churches in Rutland County, Vt.

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME.

By REV. JOSEPH STEELE, OF CASTLETON.

EXPLANATION.—The following mark † signifies installed, ‡ settled as colleague, — not graduated at College.

Towns & Churches.	Organ-ization.	Ministers.	Native Place.	When Born.	Where Educated.	Graduated.	Theological Education at, or with whom.	Settlement.	Dismission.	Death.	Age
Benson	1790	Dan Kent	Suffield, Ct.	1758	Univ. Vt.	1826	Mr. Sill, Dorset, Vt.	Sept. 5, 1792	July 11, 1828	July 21, 1835	78
Brandon		Daniel D. Francis	Wells, Vt.	1800			Josiah Hopkins, Newhaven, Vt.	July 29, 1829			
		Elias Bliss						Oct. 1792 †	Aug. 1794		
		Ebenezer Hebard	Poultney, Vt.	1769			Andover, Ms.	Jan. 3, 1800	Sept. 7, 1821	Sept. 1835	66
		Beriah Green	Preston, Ct.	1795	Midd.	1819		Apr. 16, 1823	May 11, 1829		
		Ira Ingraham†	Cornwall, Vt.	1791	Midd.	1815		Sept. 1, 1830	Feb. 17, 1836		
Castleton		Harvey Curtis	Adams, Jeff Co. N. Y.	1806	Midd.	1831	Princeton, N. J.	Feb. 17, 1836	Dec. 15, 1840		
	1784	Mathias Cazier	Newcastle, Del.	1760	Princ.		Dr. Witherspoon	Sept. 4, 1789	Dec. 13, 1792	May. 1837	77
		Elihu Smith	Granby, Ms.	1779	Dart.	1801	Dr. Backus, Somers, Ct.	Jan. 17, 1804	Nov. 1, 1826		
		Joseph Steelet	Johnstown, N. Y.	1801	Union	1824	Auburn, N. Y.	Dec. 25, 1828			
	1822	Henry Hunter	Windsor, Vt.	1795			J. Hopkins, Newhaven, Vt.	Nov. 6, 1822	Oct. 1827	Aug. 27, 1834	38
Clarendon		Horatio Flagg†	Wilmington, Vt.		Amherst	1825	Dr. Packard, Shelburne, Ms.	June 29, 1835	Nov. 15, 1836		
Chittenden	1834	Chauncey Taylor	Williamstown, Vt.	1805	Univ. Vt.	1831	Ira Ingraham, Brandon, Vt.	Jan. 21, 1835	Oct. 1837		
Fairhaven	1803	Rufus Cushman	Goshen, Ms.	1777	Williams	1805	Dr. Whittman, Goshen, Ct.	Feb. 12, 1807		Feb. 3, 1829	52
Hubbardton		Amos Drury†	Pittsford, Vt.	1792			J. Hopkins, Newhaven, Vt.	May 6, 1829	May, 1837		
	1782	Sherman Kellogg	Castleton, Vt.		Andherst	1825	E. Smith, Castleton, Vt.	Jan. 24, 1828	June 10, 1834		
		Horatio Flagg	Wilmington, Vt.				Dr. Packard	Sept. 18, 1805	July 15, 1835	June 26, 1832	55
Middletown	1782	Henry Bigelow	Marlboro', Ct.	1777		1802	Dr. Backus	Feb. 18, 1834			
		Guy C. Sampson	Fairfax, Vt.	1803				Mar. 30, 1791	May 20, 1801		
		John A. Avery†	Bradford, Vt.	1795	Midd.	1826	J. W. French, Barre, Vt.	June 1, 1808	Aug. 24, 1819		
Orwell	1789	Sylvanus Chapin	Belchertown, Ms.	1757			Dr. Burrows, Hanover, N. H.	June 14, 1820	Oct. 23, 1822		
		Mason Knaben	Sharon, Ct.				Mr. Catlin	Mar. 14, 1826	Apr. 18, 1832		
		Ira Ingraham	Cornwall, Vt.	1791	Midd.	1815		Oct. 9, 1834			
Pawlet		Sherman Kellogg†	Castleton, Vt.		Hamilton	1823	E. Smith, Castleton, Vt.	June 14, 1787	May 6, 1791		
		Henry Morris	Cambridge, N. Y.	1803			Princeton	Oct. 23, 1793	Aug. 11, 1830		
	1781	Lewis Beebe	Salisbury, Ct.	1765		1789		Dec. 5, 1826	Oct. 27, 1830		
		John Griswold	Norwich, Ct.	1797	Dart.		William Chester, Hudson				
		Fayette Shipherd†	Granville, N. Y.		Midd.	1824	Daniel Dana, Newburyport	May 18, 1831			

Pittsfield	1803	Justin Parsonst Samuel Sparhawk Eleazer Harwood Holland Weekst	Northampton, Ms. Rochester, Vt.	1759 1802	— —	— —	Dr. West and Mr. Whitmore Mr. Noble	Sept. Mar. 20, 1839	1814 1839	1831
Pittsford	1734	Asa Messer John Ingersoll Willard Child Ithamar Hebard	Woodstock, Ct.	1796	Dart. Midd. Midd. Yale	1795 1816 1820 1817	Mr. Judson, Sheffield, Ms. J. Hopkins, Newhaven, Vt. J. Hopkins, Newhaven, Vt. Audover	Dec. 30, 1807 June 29, 1818 Dec. 18, 1823 Apr. 25, 1827	1814 1822 1826	May 3, 1807
Poultney		James Thompson Samuel Leonard Ethan Smitht Sylvester Cochran	Hadley, Ms. Autrim, N. H.		Dart.	1790	Dr. Hyde, Lee, Ms.	May 18, 1803	1820	
Rutland, E.	1737	Solomon Lymant Heman Ball, D. D. Charles Walker William Mitchellt	E. Hampton, Ms. Springfield, Ms. Woodstock, Ct. Saybrook, Ct.	1795 1764 1791	Dart. Yale Dart.	1822 1791	Mr. Whiton, Antrim, N. H. New York City Dr. Latirop, Springfield, Ms. Andover	Nov. 21, 1821 Oct. 24, 1827 Feb. 25, 1835 Feb. 1, 1797	1826 1834	Dec. 17, 1821
Rutland, W.	1773	Benajah Rootst Lemuel Haynes Amos Drury	Woodbury, Ct. West Hartford, Ct. Pittsford, Vt.	1725 1753 1792	Yale Princ.	1818 1754	Dr Bellamy Daniel Farrand	Oct. 14, 1833 Oct. 1774	1833	1787
Sudbury	1795	Lucius L. Tilden Silas Parsons Mason Knapent John Thompson†	Cornwall, Vt. Northampton, Ms. Sharon, Ct. Johnstown, Vt.	1802 1761	Midd.	1823	J. Hopkins, Newhaven, Vt. Andover Joseph Field, Ms.	March, 1819 March, 1830 Jan. 1806 1819	1818 1829 1839 1816 1830	
Tinmouth	1780	Benjamin Osborn William Boies Stephen Martindale	Litchfield, Ct. Blandford, Ms. Dorset, Vt.	1748 1780	Midd. Dart. Williams	1826 1775 1801	Princeton Mr. Backus	Jan. 1833 Sept. 25, 1730 Feb. 28, 1804	1838 1787 1818	1818
Wallingford	1802	Rufus C. Clapp Benjamin Osborn† Eli Meeker	Southampton, Ms. Litchfield, Ct.	1808 1743	Midd. Amherst Dart.	1806 1833 1775	Andover and East Windsor	Jan. 6, 1819 Sept. 18, 1839	1832 1818 1819	1818
West Haven	1817	Eli S. Hunter, D. D. Stephen Martindale† Ebenezer Hebard†	Windsor, Vt. Dorset, Vt. Poultney, Vt.	1769	Midd.	1806		Feb. 1832	1825	Sept. 1835

Notes

ACCOMPANYING THE PRECEDING TABLE.

RUTLAND COUNTY lies upon the west side of the Green Mountain, between Bennington Co. on the south, and Addison Co. on the north. It contains 26 towns and 20 Congregational churches. There are seven towns in which is no Congregational church, and one in which there are two. Several townships began to be settled previous to the Revolutionary war, but very little was done towards the establishment of churches till after the close of the war. Revivals have been frequent in most of the churches from the time of their organization, and some of the most remarkable have taken place in the most busy seasons of the year. The early records of the churches are found to be very imperfect, and in several instances no record of the origin and early history of the churches can be found. Hence it has been very difficult to obtain statistics.

BENSON was incorporated May 5, 1780. The Congregational church was organized March, 1790, by the Rev. Matthias Cazier of Castleton, consisting of 13 members. On the 4th of June, 1792, the church gave a unanimous call to the Rev. Dan Kent to become their pastor. Mr. Kent performed the duties of pastor for nearly 36 years. Frequent revivals were enjoyed during his ministry. Besides several partial awakenings, there were three very general revivals of religion. The first began in 1804, and during this and the succeeding year, 160 were added to the church. The next was in 1816, when 130 were added; and the third in 1821, when there was an addition of 160 members. The perfect union and cheerful co-operation of pastor and people for many years contributed much to the strength and increase of the church. During Mr. Kent's ministry, not far from 600 members were added, mostly by profession. He was dismissed from his people, July 11, 1823, and continued to reside with them until July 21, 1835, when he died in the faith, having outlived all but two of those who composed the church at its organization and nearly all the original settlers of the town. Rev. D. D. Francis succeeded Mr. Kent by a unanimous call in 1829, and still remains the pastor. His labors also have been blessed with frequent revivals. The present number of members is 257. The church has been organized 49 years and had a pastor 46 years.

BRANDON, situated in the north part of Rutland Co. was chartered in 1762. The Congregational church was organized September 23, 1785, by Rev. Mr. Sill of Dorset, Vt., consisting of 10 members, five male and five female. The church enjoyed only occasional supplies till about 1792, when Rev. Enos Bliss was settled as pastor. Among the articles of Faith adopted at the organization of the church is the following:—"We believe the Catechism and the articles of Faith adopted by the Assembly of Divines at Westminster, to be agreeable to the word of God." Among the "rules of order," are the following:—"As the education of children is of vast importance, when there appears to be great neglect, the faulty parent is to be admonished." "It belongs to the church to see that the pastor is well supported, that he may give himself wholly to the work of the ministry." "The church ought to take a kind and tender care of all the poor members, so that none shall suffer from want."

No general revival of religion occurred in this town till 1800. During this year, which was the year of Mr. Hebard's installation, the church received an accession of 27 members. In May, of this year, the church decided to hold regular weekly meetings for religious conference and prayer, which have been continued to the present day. In the early part of 1804, another season of refreshing was experienced, and about 20 received to the church on profession of their faith. In 1816 and '17, a very general work of grace was experienced throughout this whole region of country. During these two years, 115 were added to the church. From 1817 to 1831 no revival of any considerable extent was experienced. Small accessions were made from time to time, but not enough to supply the losses by death and dismission. In 1831, about the time of Mr. Ingraham's settlement, a very general outpouring of the Spirit was experienced, and 58 were added to the church as fruits of the work. In 1832 a new house was opened for the use of the church, and a season of protracted religious exercises followed the dedication. These meetings were attended with the divine blessing, and during this and the succeeding year, 64 were added. In 1836 an interesting revival was enjoyed, as the result of which 53 were added to the communion of the church. During the fall and winter of 1838 and 1839 a most interesting work of grace commenced in connection

with successive evening meetings in the different school districts, preceded by pastoral and lay visits from house to house. An unusual number of adults were among the subjects of renewing grace. Fifty-six were received by the church, of whom 26 were adult males, and 22 male heads of families. Mr. Bliss was pastor two years. Mr. Hebard 21 years, and received to the church 216. Mr. Green four years, and received 25. Mr. Ingraham five years, and received 130. He is now settled at Lyons, New York. Mr. Curtis, the last minister, was over the church five years, and received to the church 157. He is now General Agent of the American Board of Commissioners for Foreign Missions, for the Western States, and is located at Cincinnati, O. The church has been organized 54 years and has been without a pastor 16 years. There is in the town a Baptist church, organized in 1788, and also a Methodist church.

CASTLETON, was chartered in 1761, and began to be settled in 1770. The town was organized in 1777, in the character both of a civil body, and a society for sustaining the institutions of religion. A season of revival in 1784, in connection with the labors of Rev. Jacob Wood, laid the foundation for the Congregational church, which was organized the same year by Rev. Job Swift of Bennington, Vt. It consisted of 18 members, nine male and nine female. The first pastor, Mr. Cazier, retained his pastoral relation but about three years, though he continued to supply the church two or three years after his dismission. He was subsequently the pastor of a church in Massachusetts for a short time; but at length adopted peculiar views, disfellowshipped all who did not go with him, and endeavored to form an exclusive communion of his own. How far he succeeded in this is not known, though probably to a very limited extent. He died about two years since in Western New York. The church remained without a settled pastor till 1804, yet public worship was generally maintained on the Sabbath, and a considerable part of the time with preaching, by missionary and other supplies. During this period, in 1802, there was a very general and interesting revival connected with the labors of Rev. William Miller, and about 30 were added to the church. From the settlement of Mr. Smith in 1804, there was a gradual increase of the church, but no very extensive revival till 1816, when it pleased the Lord to grant a very remarkable and abundant refreshing. It commenced in a time of deep declension, and when serious difficulties existed in the church. The coming of the Spirit was "like a mighty rushing wind." The work extended rapidly to all parts of the town, and every thing seemed for a time to bow before it. Not far from 200 were added to the church as the fruit of this revival. After Mr. Smith's dismission, the church was two years without a pastor, and was much affected by unhappy dissensions. The present pastor was settled in the fall of 1828. About nine months after, some signs of reviving began to appear in the church. Christians began to feel that they had long been in an evil case, and that it was high time to awake out of sleep. But it was a long time before the Lord appeared for the conviction and conversion of sinners. For three months the church were praying and looking, sometimes hoping and sometimes almost fainting. Meanwhile a good work was accomplished in the church. They were awakened, and humbled, and prepared. The revival continued through the winter and about 100 became the subjects of renewing grace. The effect of this revival has been lasting and happy. There was a season of considerable religious interest in 1831. An extensive revival was enjoyed in the winter of 1835 and 1836, when about 80 were added to the church. In 1838, there was another revival and many precious fruits.

The church has been organized 55 years, has enjoyed pastoral labor by Mr. Cazier three years, by Mr. Smith 22 years, by Mr. Steele 11 years, in all 36 years. The present number of members is 334.

CHITTENDEN lies in the northeast part of Rutland County, the greatest part of it upon the Green Mountain, and is thinly settled. Large quantities of Manganese are found here. The church was organized April 29, 1834, consisting of 37 members, of whom 29 were from the church in Pittsford, and eight admitted by profession. Mr. Taylor commenced preaching in this place in December, 1833, was installed January, 1835, dismissed in 1837, and after spending about two years at the South, returned again to his former place of labor. The present number of members is 39. A neat and convenient house of worship was dedicated February 19, 1834. The church has been organized five years and has had a pastor three years.

CLARENDON was first settled from Rhode Island, and the Baptists were at first the principal denomination of Christians. The Congregational church was organized in February, 1822, and consisted of 33 members, 8 male and 25 female. The church was gathered in connection with the labors of Mr. Hunter, who became its pastor in November of the same year. After Mr. Hunter's dismission the church was about eight years without a settled pastor, but for the most part, enjoyed the labors of stated supplies. Mr. Flagg remained but a little more than a year, since which Mr. Williams has been

with them as a stated supply. Mr. Hunter's labors were attended with success,—the church enjoyed an interesting revival under his ministry. Seasons of considerable interest have been since enjoyed. The greatest number of members in the church was in 1832, when it numbered 75. The present number is 70. The church has existed seventeen years and has had a settled pastor six years.

DANBY is in the south part of the County and has no Congregational church. Quakers and Methodists are the principal religious denominations.

FAIRHAVEN was first settled from Connecticut and Massachusetts. The town was organized in 1783. The church in Fairhaven was originally called "The first Congregational church in Fairhaven and Westhaven." A distinct church has since been formed in Westhaven. Mr. Cushman, the first pastor, was licensed to preach in 1806, and installed in 1807. During his ministry of 22 years, he was able to live above censure, and to secure and maintain a degree of respect and veneration from all classes and denominations of men, far above that of the generality of the ministers of Jesus Christ. He was remarkable for meekness, and a uniformly serious deportment, and distinguished as a peacemaker. His preaching was Calvinistic and Evangelical. There were two seasons of special revival during his ministry; the first in 1816-17, when about 100 were added to the church; the second in 1821-22, when about 40 were added. There was also a revival in this place in 1803, of a very interesting character. One or two seasons of considerable interest were enjoyed during Mr. Drury's ministry in this place. He is now settled in Westhampton, Ms. Since Mr. Drury was dismissed, the church has been, for the most part, supplied with preaching, and has enjoyed one considerable revival, but is still destitute of a pastor. This church has been organized 36 years and has had a pastor 30 years.

HUBBARDTON was chartered June 15, 1764. The Congregational church was organized in 1782 by Rev. E. Harwood of Pittsford. Rev. Ithamar Hebard labored here about two years, commencing in 1797. Rev. S. Kellogg commenced his labors here in 1819, and continued four years; was subsequently settled in Orwell, and Rochester, and is now in Montpelier. Mr. Flagg was pastor of the church about six years, and is now settled in Colerain, Ms. The church has never been large, yet it has enjoyed a good degree of prosperity, and has been blessed with several interesting revivals. Rev. William C. Denison has steadily supplied them about three years. Present number of members, 104. There is a Baptist church in the town, which was organized in 1797. This church has been organized 59 years and has had a pastor about 10 years.

IRA is situated in the central part of the County, of a triangular form and considerably mountainous. The Baptist is the only church. It was organized in 1783, and has been large. A revival in 1808 added to it 225 members.

MENDON is a mountain town, and has no church.

MIDDLETOWN was set off from four other towns, and incorporated about 1786. The Congregational church was organized three or four years previous. A revival of religion was enjoyed about the time of its organization; and similar seasons were repeated in 1795, 1808, 1831, and in 1835 and 1836. For several years the church met in a log meeting-house. Subsequently a framed house was erected in conjunction with another denomination, which was occupied alternately by each for a time; but for a long time it has been occupied by the Congregational church alone. Mr. Bigelow continued to be the pastor of this church 27 years, until the time of his death. His ministry was much blessed to this people. After a short stay of about one year, Mr. Sampson removed to N. Goshen, Ct. and subsequently to Illinois. He was a member of Dartmouth College for a time but not a graduate. The present number of members is 126. The church has been organized 57 years, and has had a pastor 32 years.

MOUNT HOLLY. This town is formed of a gore of land, and situated in the eastern part of the County of Rutland. The Congregational church was organized October 27, 1799, by Rev. Silas L. Bingham, consisting of about 34 members, three-fifths females. This church has never had a settled pastor, nor has any one supplied them long at a time. They have had assistance from the pastors of neighboring towns, and from Missionaries to a limited extent. They maintain religious worship on the Sabbath, conducted by an efficient deacon. This church has enjoyed no revival separate from other denominations, but has received frequent accessions and maintained its existence. The present number of members is about the same as at the beginning. There is in the town a large Baptist church, close communion; also a small Free-will Baptist and a Methodist church. The Congregational church has existed 40 years without a pastor.

MOUNT TABOR, in the south-east corner of the county, has no church, and is very thinly settled.

ORWELL was incorporated August 18, 1763. The town contains 23,500 acres of land, of which 500 were reserved for Governor Wentworth of New Hampshire; 379½ for the Society for Propagating the Gospel in Foreign Parts; 379½ for a glebe for the church of England; 379½ for the first settled minister; and 1,136½ "*for the benefit of a school here forever.*" The first settlement was made on the south end of Mt. Independence, which became a military post during the Revolutionary war. The town was organized in 1787, and the church in 1789. Mr. Chapin, the first settled minister, continued to supply the church for more than three years after his dismissal. He subsequently removed to Addison, where he still resides in advanced age. Mr. Knapen was settled for a time in Sudbury, and now resides in Michigan. Mr. Ingraham was settled in Brandon, and Mr. Kellogg in Rochester and Montpelier.

The church in Orwell has been greatly blessed with the visits of divine grace. In the fall of 1799 the work of the Lord was revived, and the interest continued through the winter. A little prior to the settlement of Mr. Knapen, under the ministrations of a Mr. Bingham, there was a powerful revival, which very much strengthened the church. Soon after the settlement of Mr. K., there was another revival, when 24 were added. A third commenced in January, 1810, and spread through the town in a wonderful manner. The additions to the church were 88. A fourth in 1815 and 1816—additions 39. The whole number added during the ministry of Mr. Knapen was 164. The next revival was in 1821, and was most powerful in July, when the people were most engaged in securing their hay and grain. Additions 67. Another general revival commenced in October, 1829. Additions 80. A revival in 1834—35, added 39; and one in 1836 added 61. The present number of members is 191. This church has been organized 50 years and has had a pastor 34 years.

PAWLET, in the south-east corner of Rutland County, was chartered in 1761 and organized in 1769. The Congregational church was organized August 8, 1781, by Rev. David Perry of Harwinton, Ct., then on a missionary tour among the new settlements of Vermont. The church, when organized, consisted of six individuals, since which time about 650 have been added. There were special revivals of religion in 1804, 1808, 1813, 1817, 1826, and 1831. Besides which there have been other seasons of less general interest, and ingathering to the church.

Mr. Beebe was originally a physician. After changing his profession, he was first settled in Pawlet. On his dismissal, he established himself in mercantile business in Lansingburgh, N. Y. From thence he removed to the West, and his subsequent history is not known. Mr. Griswold was sole pastor from his settlement, to the settlement of Mr. Shipherd, thirty-three years, and senior pastor to the dismissal of Mr. Shipherd, four years—in all, thirty-seven years. He still resides in the place. Mr. Shipherd was settled in Troy, N. Y. for three years, then went to Walton, Delaware Co., N. Y., and has now returned to his former charge in Troy. During the ministry of the present pastor, 112 members have been added to the church. The present number is 194. The church has been organized 58 years and has had a pastor 49 years.

PITTSFIELD is in the north-east corner of the county. The town was organized in 1793, and the Congregational church in 1803, by Rev. Martin Fuller of Royalton. The church embraced Stockbridge and Pittsfield until 1827, when a separate church was formed in Stockbridge. Rev. Mr. Campbell was the first Congregational minister, but not settled. After him Messrs. Randal, Lowe, Jenny, and Ransom, supplied the church successively for a longer or shorter time. Mr. Parsons was pastor of the church seventeen years, and now resides in Jamaica, Vt. After Mr. Parsons, there was no settled pastor till 1839, and no stated supply who continued more than one year and six months.

There was a revival in this church in 1810—17 added. In 1831, as the result of a protracted meeting, 40 united with the church. Another in 1837, when 27 united. The present number of members is 88. The church has been organized 36 years and has had a pastor 17 years.

PITTSFORD. First settled about the year 1770. The Congregational church was formed on the 14th of April, 1784. Of the five pastors who have been settled over this church, the first, Mr. Harwood, is dead; the second, Mr. Weeks, became a Swedenborgian, and now resides in Henderson, Jefferson Co., N. Y.; the third, Mr. Messer, resides at Geneva, N. Y., connected with a school; the fourth, Mr. Ingersoll, is preaching at Bellville, N. Y.; Mr. Child still retains his pastoral relation. There is a Baptist and a Methodist church in the town. The Baptist is the oldest, and had the first settled minister, but is now almost extinct.

The first revival occurred in the fall of 1784—was very general—about 100 hopeful

conversions, and 65 united with the Congregational church. No pastor at the time. Another revival occurred in 1802, during the ministry of Mr. Harwood—about 170 were the fruits, and 130 added to the church. During the ministry of Mr. Weeks there were two revivals. The first in the spring of 1808—200 conversions, and 133 added to the church. The second in the fall of 1810—68 added to the church. In 1814, when there was no pastor, a revival took place, and 94 were added to the church. In 1824 and in 1826, during the ministry of Mr. Ingersoll, there were revivals, and there were added to the church, by the former 40, by the latter 20. During the ministry of Mr. Child there have been several reviving seasons. One in the fall of 1830, and 30 added to the church. Another in the summer of 1831, and 64 added. Another in the spring of 1834, and 33 added. Another in 1836, and 30 added to the church. Since 1836 the additions to the church have been 20. The present number of members is 240. The church has been organized 55 years and has had a pastor 48 years.

POULTNEY.—The church in this town was, for a considerable time after its organization, destitute of a pastor, and united with the Baptist denomination in the erection of a house of worship, and in the support of preaching. A difference of opinion arose in this church at an early date, on the subject of ordination; a part believing that it should be performed by the church, and a part believing it the peculiar office-work of the ministry. This occasioned a division into two distinct churches, of which Mr. Hebard became pastor of one, and Mr. Thompson of the other. After a time these were again united, and built a convenient house of worship, which is still standing, and has recently undergone very extensive and thorough repairs. The time when the church was organized cannot now be ascertained, but probably it was not far from 1780. There have been several seasons of revival. The most extensive was in 1830, while Mr. Cochran was pastor. More than 50 were added to the church at that time, in the space of a few months, and as many more joined other churches. In 1836, there was a work of grace which brought into the church between thirty and forty. But like many other churches in this State, emigration to the West has done much to reduce its numbers. The present number is 145. There is a permanent fund sufficient to meet nearly half the expense of supporting a pastor. This church has been organized about 60 years, and has had a pastor about 49 years.

RUTLAND, EAST.—The town of Rutland is the capital of Rutland county, and has the court-house in the East Parish. The first settlements were made in 1771. A Congregational church was organized, October, 1773, and the Rev. B. Roots installed the same year. The church consisted of 14 members, and the society was small. Mr. Roots' support was derived from a few individuals who entered into agreement with him and with each other. But the settlement-right coming into his hands in consequence of his instalment, became property of very considerable value to his family. The place of worship was a log house in the centre of the town. Mr. Roots died in 1787, at which time the town was divided into two parishes, called East and West. From this time the church in the East Parish dates its origin. The meeting house in the East Parish was erected in 1784. The pulpit was supplied by candidates till the close of 1788, when Dr. Williams, formerly Professor of Philosophy at Harvard University, was engaged to preach. He continued till October, 1795, when he relinquished preaching, and was succeeded by Dr. Ball, who continued till the time of his death, in 1821. Mr. Walker was the pastor for ten years, and resigned on account of his health. He is now the pastor of the church in Brattleboro', Vt. Rutland has enjoyed frequent revivals, particularly within the last fifteen years, but particulars cannot now be given. The present number of members is 323. The church has been organized 52 years, and has had a pastor 40 years.

RUTLAND, WEST, contains a population of ten or eleven hundred. The inhabitants, in addition to the thrift and enterprise which are usually seen in fine farming towns, have always manifested a regard for the great interests of society, and a determination to sustain the institutions of religion. The date of this church is 1773. Mr. Roots, the first pastor, was a faithful preacher of the gospel, ardently attached to the doctrines of religion, as they are expressed in the Westminster Catechism; and much interested in revivals of religion. A great revival occurred during his ministry in this place, the fruits of which were eminently happy. He published a sermon preached at the gathering of the church in 1773. Before his settlement in Rutland, he had been for several years pastor of a church in Simsbury, Ct.

Mr. Haynes, the second pastor, is known to the public as a mulatto preacher, who, surmounting great obstacles in obtaining an education, became a distinguished minister of the gospel. His preaching was instructive, and often very impressive. Several revivals occurred during his ministry, two of which he mentions in his "farewell sermon," as "remarkable seasons of the outpouring of the Spirit." Three hundred and twelve persons were added to the church during his ministry. After having sustained the pastoral

relation to this church for thirty years, he was dismissed in 1818. He afterwards preached three years in Manchester, and was finally settled in Greenville, N. Y. He published several sermons. His life has been written by Rev. Dr. Cooley, of Granville, Ms.

During the ministry of Mr. Drury, the third pastor, there was a great revival which continued several months, as the fruits of which 70 were added to the church. During his ministry in this place, the number of admissions to the church was 110. Mr. Drury was afterwards settled in Fairhaven, and is now the pastor of the Congregational church in West Hampton.

Soon after the settlement of Mr. Tilden, the fourth pastor, God was pleased to pour out his Spirit again, and during the year about fifteen were added to the church. The religious interest did not wholly subside until the next summer, when a greater revival was enjoyed, as the fruits of which about forty made a profession of religion. Some instances of conversion occurred during the succeeding years, but no marked revival until the winter of 1838. The community was then blessed with another refreshing from the presence of the Lord, and the church walking in the fear of the Lord and in the comfort of the Holy Ghost was multiplied. During the spring and summer of this year sixty-five persons were added to the church. The whole number added to the church during Mr. T.'s ministry was 172. Mr. T. was dismissed at his own request on account of ill health; and is now the Principal of the Female Seminary in Middlebury.

During 66 years which have elapsed since the church was gathered, it has been destitute of a pastor four years, and during much of this time it enjoyed the stated ministrations of the gospel. Present number of members, 266. In the town of Rutland there is a Methodist, a Baptist, and an Episcopal church.

SHERBURNE, in the east part of the county, contained only 154 inhabitants in 1820. A Congregational church was formed here in 1823, but there is no meeting-house or settled minister.

SHREWSBURY is also in the east part of the county. There is no distinct Congregational church in this town, but a branch of the church in Clarendon is here, and occasional preaching is had from that quarter.

SUDBURY is in the north part of the county, and was first settled from Connecticut. Mr. Knapen was previously settled in Orwell. Mr. Thompson was several years a missionary to the Cherokee Indians, previous to his settlement in Sudbury. He is now settled in New Hampshire. This church has been favored with frequent and interesting revivals. By means of emigration and other causes it is at present much reduced. The present number of members is 45. The church has been organized 44 years, and has had a pastor 26 years.

TINMOUTH.—This town was organized in 1777. The Congregational church was for many years the only one in the town. The number of members at its organization in 1780, was 43. A majority of this number immigrated from Litchfield County, Ct. During Mr. Boies' ministry in 1803, eleven were admitted to the church; in 1804, 44 were admitted; in 1809, 9 were received; in 1812, 6; and in 1817, 29. Revivals in 1819, '20, and '21,—44 received. During nine years following, 16. In 1831 and 1832, 35 were admitted. The present number of members is 52. After the dismissal of Mr. Martindale, Mr. Williams preached here several years as a stated supply. The church has been organized 59 years, and has had a pastor 33 years.

WALLINGFORD, in the southeastern part of the county, was organized in 1778. The first organized church was of the Baptist denomination, and Elder Green was the first settled minister. The Congregational church records, for several of its first years, have been lost, which renders it difficult to get certain information on many points. The Congregational church was doubtless organized in 1802, but the exact time when Mr. Osborn began to labor with this people is not certain. He preached here and at Tinmouth at the same time, and continued till his death. Mr. Osborn published a book called "Truth Displayed." Mr. Hunter's labors here were greatly blessed, and a goodly number were added to the church. His education was academic only. After his dismissal the church was without a pastor till 1832, though most of the time supplied with preaching by different individuals. Mr. Martindale taught in different academies for several years after he graduated, until his settlement in Tinmouth. He studied theology by himself. Mr. Martindale has not been installed at Wallingford, but considers himself the established pastor of the church. The present number of members in the church is 118. There are in Wallingford two Calvinistic churches, two E. Methodist, and two Prot. Methodist classes. The church has been organized 37 years, and has had a pastor 29 years.

WELLS is a small township in the western part of the county, and has no Congregational church.

WEST HAVEN was set off from Fair Haven in 1792. The Congregational church was organized in the spring of 1817, consisting of about 60 members, a large portion of whom were subjects of a revival, which extended to nearly every town in the county. The church remained without a pastor until the settlement of Mr. Hebard in 1822. Mr. H. had the pastoral charge of the Congregational church in East Whitehall at the same time, and divided his labors between the congregations. He resigned his charge in Whitehall first, and for a time gave his whole services to West Haven. After his resignation the church enjoyed stated supplies much of the time till 1836. Since that time they have been almost entirely destitute. The present number of members is about 30. The church has been organized 22 years, and has had a pastor 7 years.

BRIEF VIEW

OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES, LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION, TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS PERIODICALS; WITH STATISTICAL TABLES.

Continued from Vol. xiii. p. 316.

PART IV.—THE WESTERN AND SOUTHERN STATES AND TERRITORIES.

[By Rev. JOHN M. PECK, M. A. of Illinois.]

TABLE I.

Showing the names of the Baptist churches, the date of their Constitution, the number of their Members, the number and names of their Ministers, and other particulars, at various periods in the different States, from 1790 to 1812. Kentucky and Tennessee for 1790 are from Asplund's Annual Register, with corrections. The other States are from Benedict's History, and from numerous original documents.

KENTUCKY, 1790.

Counties.	Churches.	Date of Const.	Ministers.	No of Members.
Bourbon,	Cooper's Run,	1787	Augustin Easton, James Garrard,	66
	Huston's Creek,	1788	Moses Bledsoe, *James Sutton,	56
Fayette,	Boon's Creek,	1786	—, —,	64
	2nd Boon's Creek,	1787	Joseph Craig,	36
	Bryan's Station,	1786	*Ambrose Dudley, William Waller, Henry Roach,	200
	Head of Boon's Creek,	1786	—, —,	74
	Howard's Creek,	1790	Robert Elkin, William Bush,	75
	2nd Howard's Creek,	1790	Andrew Tribble, Ambrose Bush,	70
	Hickman's Creek,	1790	Thomas Ammon, Robert Ashurt, John King,	25
	Indian Creek,	1790	—, —,	8
	Jessamine Creek,	1789	Martin Haggard, Joseph Anderson, *Elijah Summers,	68
	Marble Creek,	1789	John Price,	119
Jefferson,	South Elkhorn Creek,	1785	Lewis Craig,	167
	Town Fork,	1786	*John Gano, William Payne,	24
	Bear Grass Creek,	1784	*John Whitacre,	42
Lincoln,	Brashear's Creek,	1787	Joshua Morris,	100
	Forks of Dick's River,	1786	*James Smith,	58
	Do. of Hanging Fork,	1789	William Marshall,	55
	Gilbert's Creek,	1783	Joseph Bledsoe, *William Bledsoe, Thomas Shelton,	240
Madison,	Rush Branch,	1785	John Bailey,	135
	Tate's Creek,	1785	David Thompson, Reuben Smith,	39
	2nd Tate's Creek,	1785	Thomas Shelton, Squire Boon,	210
Mason,	Limestone Creek,	1785	William Wood, Thomas Sloo,	86
	May's Lick,	1790	—, —,	
Mercer,	Head of Beach Fork,	1790	William Ray,	30
	Head of Salt River,	1788	—, —,	57
	Shawnee Run,	1790	John Rice,	60

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
<i>Nelson,</i>	Cedar Creek,	1782	*Joseph Barnett,	36
	Cox's Creek,	1785	William Taylor, Joshua Carman,	110
	Harden's Creek,	1789	Baldwin Clifton,	32
	2nd Harden's Creek,	1790	— — — — —	15
	Lick Creek,	1787	<i>James Rodgers,</i>	20
	Nolin Creek,	1782	<i>Josiah Dodge,</i>	47
	Rolling Fork,	1789	— — — — —	20
	Pottinger's Creek,	1785	Benjamin Lynn, <i>Josiah Milborne,</i>	38
	West Fork, Cox's do,	1790	— — — — —	31
	White Oak Run,	1790	— — — — —	18
<i>Woodford,</i>	Buck Run,	1788	John Dupuy, *James Dupuy, <i>Joseph Minter,</i>	49
	Clear Creek,	1785	{ John Taylor, *John Sutton, *James Rucker, <i>Richard</i> }	308
			<i>Cave, Donald Holmes,</i>	
	Forks of Elkhorn,	1788	William Hickman, <i>Richard Thomas,</i>	98
	2nd Forks of Elkhorn,	1790	— — — — —	13
	Great Crossings,	1785	{ Joseph Redding, *Elijah Craig, *John Tanner, }	96
			<i>Lewis Dewes,</i>	

Total in Kentucky, according to Asplund, in 1790, 42 churches, 40 ordained, and 21 licensed ministers. Licentiates' names in *Italics*. Those marked with a * were Itinerants, or missionaries, aided by voluntary contributions from the churches. Total church members, 3,095.

TENNESSEE, 1790.

<i>Greene,</i>	Bent Creek,	{ Thomas Lane, *Isaac Barton, *William Lowell, }	77
	Big East Fork of Little Pigeon River,	{ *James Matthews, <i>William Wall,</i>	28
	Cave Creek,	William Reno,	40
	Forks of Little Pigeon River,	<i>John Parker,</i>	130
	French Broad River,	— — — — —	36
<i>Hawkins,</i>	Upper Ford River,	— — — — —	54
	Big Creek,	Thomas Murrell,	57
	Holston River,	William Murphy, *John Fears, <i>Jesse Dodson,</i>	78
	Little Beaver Creek,	Samuel McGee,	100
	Lower Little Beaver Creek,	<i>Luke Lea,</i>	30
<i>Sullivan,</i>	North Fork of Holston River,	{ John Frost,	14
	Hendrick's Creek,	Richard Murrell,	40
<i>Tennessee,</i>	Forks of Sulph. Creek,	1786 John Grammar,	33
	Red River,	1786 — — — — —	40
<i>Washington,</i>	Buffaloe Ridge,	Jonathan Mulkey,	50
	Cherokee Creek,	James Keele,	44
	Grassey Cove,	— — — — —	14
	Watoga River,	John Kelly, <i>James Chambers,</i>	24

Total in Tennessee, 18 churches, 15 ordained and 6 licensed ministers, and 889 members.

ILLINOIS TERRITORY, 1809.

<i>St. Clair,</i>	New Design,	1796	Joseph Chauce, <i>James Lemen, Sen., Joseph Lemen,</i>	29
	Mississippi Bottom,	1798	David Badgley,	10
	Richland — — — — —	1804	John Baugh, <i>Isaac Enochs,</i>	14
	Silver Creek,	1807	— — — — —	33
	Wood River,	1807	William Jones,	19
	Richland Creek,	1807	— — — — —	39
	Looking-glass Prairie,	1808	Robert Brazil,	9

Total in Illinois Territory in 1809, 7 churches, 5 ordained and 3 licensed ministers, and 153 members.

MISSOURI TERRITORY, 1812.

<i>Cape Girardeau,</i>	Tywapppity,	1805	— — — — —	26
	Bethel,	1806	Wilson Thompson, James P. Edwards,	80
<i>St Louis,</i>	Feeffe's Creek,	1807	Thomas R. Musick, <i>Seth Emmons,</i>	40
	Cane Spring,	1807	John Hendriseon,	8
	Coldwater,	1809	John McDonald,	10
	Bœuf,	1812	<i>Lewis Williams,</i>	17
	Negro Fork,	1812	— — — — —	11

Total in Missouri Territory in 1812, 7 churches, 4 ordained and 3 licensed preachers, and 192 members.

INDIANA TERRITORY, 1812.

<i>Dearborn,</i>	Elkhorn,	1806	Lazarus Whitehead,	72
	Twin Creek,	— — — — —	William Williams,	37
	Dry Fork,	1802	— — — — —	48
	New Hope,	1807	Joshua Palmer,	69
	Whitewater,	1807	— — — — —	48
	Cedar Grove,	1805	William Tyner, <i>Lewis Dewes,</i>	93
	Mount Bethel,	1808	— — — — —	41
	Providence,	1808	John Caldwell,	43
	Lawrenceburgh,	1807	Ezra Ferris, <i>Samuel M'Millan,</i>	39
	Indian Creek,	1810	— — — — —	60
	West Fork of Whitewater,	1811	William Wilson,	68
<i>Clark,</i>	Silver Creek,	— — — — —	William McCoy,	67
	Mount Pleasant,	— — — — —	<i>Jesse Vawter, Philemon Vawter,</i>	34

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
Clark,	Fourteen mile Creek,		John Reece,	11
	Knob Creek,		James Gregory,	24
	Indian Creek,		— — — — —	15
	Upper Blue River,		— — — — —	17
	Lower Blue River,		William Stephens,	31
	Camp Creek,		— — — — —	18
	Salem,		— — — — —	18
	White River,		— — — — —	23
	Wabash,	1806	Robert Elliot,	18
	Bethel,	1806	Samuel Jones,	65
Knox,	Patoka,	1808	Alexander Devin,	46
	Salem,	1808	James Murtry,	103
	Maria Creek,	1809	Isaac McCoy,	38
	Pigeon Creek,	1810	Stephen Strickling,	65
	Ohio,		— — — — —	19
	Grave Creek,		Job Hobbs,	46

Total in Indiana Territory, 29 churches, 18 ordained and 4 licensed ministers, and 1,376 members.

OHIO, 1812.

Miami Association.	Duck Creek,	1790	William Jones,	72
	Little Miami,		Moses Frazee,	40
	Carpenter's Run,		Cyrus Crane,	68
	Clear Creek,		— — — — —	12
	Fairfield,		— — — — —	28
	Elk Creek,		James Lee, Stephen Gard,	173
	Clover Fork,		James Abrams,	43
	Nine Mile,		William Robb,	26
	Pleasant Run,		— — — — —	31
	Clough Creek,		John Corbley,	43
	Lebanon,		— — — — —	66
	Hopewell,		— — — — —	38
	Staunton,		— — — — —	41
	Salem,		— — — — —	41
	Muddy Creek,		— — — — —	28
	Middle Run,		— — — — —	27
	Bethel,		Hezekiah Stites,	28
	Mill Creek,		— — — — —	45
	Bethlehem,		Peter Poyner,	22
	Todd's Fork,		Abraham Griffiths,	11
Scioto Association.	Union on Indian Creek,		— — — — —	21
	Ames,	1800	Abraham Pugsley,	13
	Pleasant Run,	1801	Samuel Corner, Lewis Sites, Martin Cofman,	76
	Old Chillicothe,		John W. Loofborough,	36
	Salt Creek,		— — — — —	26
	Liberty,		William Brundage,	35
	Licking,		— — — — —	23
	Bethel,		— — — — —	12
	Tomeka,		— — — — —	9
	Lemuel,		Isaac McHenry,	17
Beaver Association.	Providence,		Henry Frazure,	34
	Valley of Achor,		— — — — —	43
	Concord,		Adamson Bentley, John Wilson,	49
	Sharon,		Thomas G. Jones,	94
	New Lisbon,		Thomas Rigdon,	56
	Bethesda,	1808	William West,	38
	Unity,		Andrew Clark,	34
	Carmel,		— — — — —	44
	Hopewell,		— — — — —	14
	Lebanon,	1812	George Miller,	17
	Bethel,	1812	— — — — —	15
	Jefferson,	1812	Joshua Woodsworth,	26

Mr. Benedict the same year, mentions the *Strait Creek Association*, which he estimates at 12 churches, 8 ministers, and 600 members. This estimate was too high for that Association, but as there were a number of unassociated churches in the State not included in the foregoing Table, the number in 1812, included 60 churches, 40 ministers, and 2,400 members.

MICHIGAN TERRITORY, 1812.

No Baptist church had been formed in this Territory at the date of this Table.

MISSISSIPPI TERRITORY, 1812.

Salem,	— — — — —	131
New Hope,	— — — — —	54
Bethel,	Moses Hadley, Ezekiel O'Quin,	15
Ebenezer,	Exra Courtney,	82
New Providence,	Henry Humble,	77
Morgan's Fork,	Joseph Slocum, John Lee,	27
Bayou Pierre,	Josiah Flower,	49
Sarepta,	L. Scarborough,	41
East Fork,	— — — — —	26
Zion Hill,	Thomas Mercer, Isham Kettles, G. W. King,	101

<i>Churches.</i>	<i>Ministers.</i>	<i>No. of Members.</i>
Shiloh,	_____	23
Tancipihoh,	Robert Smith,	39
Half Moon Bluff,	_____	61
Jerusalem,	Howell Wall,	30
Clear Creek,	_____	13
Pierce's Creek,	_____	14
Bogue Chitto,	_____	33
Mount Nebo,	_____	41
Peniel,	_____	13
African Church (Natchez)	_____	24

Total, Mississippi Territory in 1812, (including three or four churches in Louisiana,) 20 churches, 9 ordained, and 4 licensed ministers, and 894 members.

TABLE II.

Showing the number of Churches in Kentucky and Tennessee in 1812, or twenty-two years later than the date of the first Table for these States.

KENTUCKY.

Churches, 285. Ministers, 183. Members, 22,694.

TENNESSEE.

Churches, 156. Ministers, 125. Members, 11,325.

TABLE III.

Showing the number of Churches, Ministers, (ordained and licensed,) and Members in the Western and South-western States in 1820.

KENTUCKY.

Churches, 420. Ministers, 247. Members, 36,957.

TENNESSEE.

Churches, 189. Ministers, 138. Members, 10,479.

ILLINOIS.

Churches, 37. Ministers, 37. Members, 946.

MISSOURI.

Churches, 31. Ministers, 25. Members, 1,026.

INDIANA.

Churches, 114. Ministers, 70. Members, 4,148.

OHIO.

Churches, 154. Ministers, 86. Members, 5,408.

MISSISSIPPI.

Churches, 53. Ministers, 37. Members, 1,541.

LOUISIANA.

Churches, 6. Ministers, 4. Members, 110.

ARKANSAS TERRITORY.

Churches, 3. Ministers, 2. Members, 80.

No churches organized in the Territory of Michigan at this date.

Total number of churches, ministers and members in all the Western and South-western States and Territories in 1820:—Churches, 1,007. Ministers, 646. Members, 60,695.

NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

KENTUCKY.

Many of the early settlers of this State were Baptists. Some came as early as 1775, and several Baptist ministers, amongst whom were the late John Taylor, and Lewis Lunceford, (known in Virginia as *The Wonderful Boy*,) made a visit to this land of promise. They returned to Virginia for a period, without constituting any churches. The few brethren they found in the country were in an unpleasant state, cold and neglectful in religion, constantly exposed to Indian depredations, and destitute of provisions in a great measure, except what the wild game furnished. The soil was luxuriant, and the country enriched with all the beauties of uncultivated nature. The people lived in "stations," or forts. These ministers preached a few times, and gave the people such advice as suited their circumstances.

About 1781, several Baptist preachers and many brethren migrated to this new country. At that period removal from Virginia to Kentucky was a slow and hazardous business. Two modes were adopted, one by land, the other by water. The first was performed on horseback, with a few bare necessities of life on pack horses, over a vast tract of mountainous wilderness. Exposure to attacks from the Indians compelled them to perform their journeyings in caravans, with sentries stationed round their camps at night. The other mode was to embark on the Ohio river in a flat boat, and float down with the current to Limestone, or to Bear-grass Creek, (now Maysville and Louisville,) the two principal landings.

The church called Nolinn is supposed to have been the first Protestant religious society organized in the great West. The church at Gilbert's Creek was organized in Spotsylvania County, Va., under the pastoral charge of Lewis Craig, and removed in a colony to Gilbert's Creek, south of Kentucky river, according to Asplund, in 1783. Cedar Fork church is also dated 1782. At the close of 1785, there were three Associations, 12 churches, and 13 ministers in Kentucky, and perhaps more. The ministers' names, as recorded by Asplund, were Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave, James Smith, James Rucker, Robert Elkin, John Taylor, William Taylor, James Tanner, John Bailey, Joseph Craig, and Ambrose Dudley.

The Baptist immigration into this State was, in a great degree, from Virginia. A few families came from the Red Stone country in Western Pennsylvania, and a few more from New Jersey. This denomination was not only the earliest in preaching the gospel and forming churches, but for numbers and influence held the ascendancy for many years. It is still the most numerous, influential and wealthy denomination in the State.

In the early settlements of the Western and South-western States, all denominations, to a greater or less extent, held prejudices against affording their ministers regular salaries, even when raised by voluntary contributions; and against the importance of a liberal education as a preparative to the successful prosecution of the ministerial office. Baptists especially have partaken largely of this prejudice. Its influence is lessening every year, and more enlarged and consistent views are fast increasing in the churches and amongst the people generally. These prejudices against an educated ministry and against regular ministerial support have exerted a pernicious influence through the whole Western valley, and have contributed more than all things else to excite opposition to missionary societies, and other forms of benevolent action. And although the principles of truth are illuminating the public mind, and a reformation, interesting in its rapid progress and beneficent action, is fast dispersing these mistaken notions, yet it is proper to advert to the more remote cause of this state of things.

With the exception of the portion of emigration that originated from the New England stock, and which is found principally along the northern borders of Ohio, Indiana, Illinois and throughout Michigan, Wisconsin, and a portion of Iowa, the habits, customs, feelings, modes of thinking, and general character of the population of this great valley were cast in the mould of Virginia and the Carolinas in early times.

It is well known that in the early Colony of Virginia, a branch of the English Episcopal church was established by parliamentary and legislative authority, and continued its legal existence, until the people threw off the yoke of colonial subjection in the Revolutionary contest. The colonial legislature in 1721 enacted that every minister, received into any parish by the vestry, should have an annual salary of 16,000 pounds of tobacco; and *glebes*, of not less than 200 acres, were to be provided in every parish. In 1757,

a season of unusual failure in the tobacco crop, the staple of the colony, it was further enacted that the clergyman should receive, at his option, a substitute in cash, equal to eighteen shillings per hundred weight. This gave rise to the celebrated lawsuit in which Patrick Henry made his successful debut at the bar. The parishes in Virginia, in those early times, were dependent on the mother country for a supply of pastors. Clergymen who were of good character and fixed in comfortable livings at home were not easily induced to go out to the colonies. It is no disparagement to the Church of England, or to the piety and evangelical character of the Episcopal church in the United States at this period, to state, what is matter of history, that a large proportion of the clergy who came out to occupy these glebes, perform parochial duties, and live on a salary of 16,000 pounds of tobacco, were quite unfit for evangelical purposes. The testimony of the Rev. Dr. Hawks, the worthy and talented historian of the Protestant Episcopal Church of Virginia, will surely not be suspected of exaggeration. He says, "The class which usually came was one unfitted, from entire ignorance of human nature, as well as from the absence of discretion and prudence, to appreciate the true condition of the country. They were utterly incapable to accommodate themselves to the perpetually occurring exigencies of a new country, and a state of society, of which, as the past afforded no precedent, so neither could it furnish any guides to conduct."

"Many of the clergy, therefore, were, as it might have been anticipated, unfitted for their stations. The precariousness of the tenure by which they held their livings, contributed also not a little to beget in them a spirit of indifference to the discharge of their duties; and to complete the list of unpropitious circumstances, the irregularities and crimes of an unworthy clergyman could not be visited effectually with the severities of ecclesiastical censure. Far removed from his diocesan, and standing in but little awe of the powers of his commissary, he sometimes offended religion and morals with impunity, and still remained in the church a reproach to her ministry."*

"With such priests, it is easy to believe what is recorded of the people. The Sabbath day was usually spent by them in *sporting*, and no question seems to have been made whether the practice was right or wrong. And with such a people, it is not probable that the errors and vices of their teachers formed the subject of very serious complaints, or that direct efforts were often made to displace an unworthy clergyman."†

In a petition preferred to the Legislature in 1755, by the clergy themselves, the petitioners say, "*that so many who are a disgrace to the ministry find opportunities to fill the parishes.*"

In numerous instances we have heard from the lips of old men, lamentable descriptions of the immoral and profligate lives of these rectors, to which they were witnesses in their youthful days. Two or three days in each week, during the season, were spent in fox-hunting with their irreligious parishioners, and the dinner closed with bacchanalian orgies, in which the clergyman would usually be prominent. We have seen a manuscript volume of poetry, composed by one of these Virginia shepherds, that for amorous levity would have raised the blush on the cheek of Horace.

These clergymen were frequently the second and third sons of decayed families, who in morals and talents were unfitted for the army, but through the influence of some patron, they could obtain "Holy orders," on condition of becoming chaplains in the colonies, and accepting of a tobacco stipend. They claimed the advantage of a collegiate education, but in the circle of frivolity and dissipation, they had accomplished but little more than "going through college."

The historian, quoting from an author of the day, says, "Many came, such as wore black coats, and could babble in a pulpit, roar in a tavern, exact from their parishioners, and rather by their dissoluteness, destroy than feed their flocks. Loath was the country to be wholly without teachers, and therefore rather retained them than be destitute: yet still, endeavors for better in their places, which were obtained, and these wolves in sheep's clothing by their assemblies questioned, silenced, and some forced to depart the country."‡ Their destitution of religious character, and their efforts to secure the tobacco salary, or its substitute in cash, fixed in the minds of the great mass of the people that claims to a collegiate education and to a regular salary necessarily characterized incompetent spiritual instructors.

The Baptists, who were the most numerous class of dissenters, were amongst the first to resist the established hierarchy. Their ministers were generally poor men, of only a limited English education, but they were warm-hearted, affectionate, simple in their manners, and spent much of their time in gratuitous efforts to promote the spiritual welfare of their fellow men. The Presbyterians co-operated in the same good work, but were confined more entirely to their own congregations. The Baptists travelled into the remote frontier settlements, often held large meetings for several days in continuance,

* Contributions to Ecclesiastical History, pp. 88, 89.

† Ibid. p. 116.

‡ Ecclesiastical History of Virginia, p. 65.

and preached the simple truths of the gospel with an unction and power that awakened up the common people and called out multitudes to hear them. These early pioneers were often men of respectable talents, but entirely deficient in a classical education. They were destitute of libraries and the ordinary means of acquiring knowledge; but they constantly studied ONE BOOK, and with that they became familiar. The parochial clergy, probably through the action of their friends and adherents, were regarded as their persecutors. The laws regulating the parishes were against them, and fines and imprisonment were frequently their earthly reward.

Lynch law, also, (as popular violence is now called,) was frequently put in execution. Many of the early preachers in Kentucky and Tennessee, had, while residents of Virginia, preached to the weeping multitude without, through the grates of the prison, or had been ducked in the river, or shamefully beaten by the mob. Under such circumstances it was natural for these men, associating as they did their cruel persecutions with the "college-learned" and "salary" clergymen, to make these the frequent topics of address, and to urge their appeals to popular sympathy against them. The people became thoroughly imbued with this feeling, associated as it was with all that was sacred in liberty of conscience, freedom to worship God without charge in form of an odious tobacco law, and the dearest rights of republicans. The same spirit spread through the Carolinas. Presbyterians in a degree partook of the same feeling. During the revolutionary contest, the most impulsive motive of action to a Virginia Baptist, was, deliverance from a vicious ecclesiastical hierarchy, and entire liberty of conscience in religious worship. They, and thousands of others, regarded the voluntary principle in religion as an unalienable birthright. These were the men who planted themselves in the wilderness of Kentucky and Tennessee, and they carried across the mountains all the feelings, convictions, and prejudices they had imbibed in the "Old Dominion," against salaries and a collegiate education for ministers of Jesus Christ. Had these good men, in their migrations westward, forgotten the state of things that existed in Virginia before the Revolution, in the days of clerical domination and ecclesiastical laws; had they taken the plain, common sense view that ministerial education and support are claimed and sanctioned in the word of God, and are alike the dictates of propriety and justice; had they inculcated in a just and scriptural manner these duties in their early ministrations in the West, a very different state of things would have been the result. But this is more than could have been expected from human nature. Hence the fathers of the Mississippi Valley carried with them all their prejudices and modes of action against an educated and salary-sustained ministry. Kentucky and Tennessee, in habits, feelings, and prejudices, were but the imprint of Virginia and Carolina, and these States, by sending out swarms of settlers to all the newer States and Territories west and south, have produced the same impression.

In most of the evils of life there is an admixture of good. Deficient as they were in a liberal education, the ministry of these States, as approved by the whole community, did by their numbers and self-sacrifices, what could never have been done for want of the men, had the qualifications of a collegiate education been regarded as indispensable. They have spread the truths and influences of the gospel into every settlement, and to the remotest frontier. The Baptists and Methodists, chiefly, were the pioneers in the work. The Cumberland Presbyterians, at a later period, co-operated in the work on the same broad principles of action. These pioneers, in a vast multitude of cases, have performed this warfare at their own charges. And whenever sustained by the people, it has been in a private way, and as an expression of personal regard, rather than wages stipulated. A large proportion of the ministry of the Western Valley spend a vast deal more time than the mere labors of the Sabbath. Hundreds could be counted up who devote in gratuitous services, and in absence from their families, more than half their time for years in succession.

It is obvious to those who are conversant with the feelings and habits of the churches in the western and southwestern States, that the neglect of providing a regular and competent support to the ministry does not originate in the destitution of a spirit of liberality and generosity. No people are more lavish in providing for the accommodation of religious meetings. We have repeatedly witnessed, in the expenditure for a single camp or protracted meeting, enough to have provided a competent salary for a pastor for the year. But it is encouraging to notice the reform that is gradually progressing. Ministerial education and support are now topics of earnest discussion in all our religious convocations. The churches in all the States are calling for pastors of classical and theological education, and many can be found, who have had no opportunities of a regular education themselves, yet are zealous and active in urging it on the young brethren in the churches, whose hearts are directed to the work of the ministry.

We have dwelt at some length on these topics, but it seemed to be necessary that this exposition should be given, and from the origin of the state of things in reference to our early ministry, no place seemed to be so appropriate as that under the head of Kentucky.

In 1785, the Baptists had become sufficiently numerous in Kentucky to form three

Associations,—the *Elkhorn*, in the region north of the Kentucky River, composed of three churches, Tate's Creek, Clear Creek, and South Elkhorn; the *South Kentucky*, of Separate Baptists, in the country south of the Kentucky River, consisting of four churches, Rush Branch, Head of Boon's Creek, Gilbert's Creek, and Pottenger's Creek; and the *Salem*, in what is now Nelson County, of four churches, as Cox's Creek, Severn Valley, Cedar Creek, and Bear-grass churches.

At that period, in Virginia, the Carolinas, and in the new settlements of Kentucky, Baptists were divided into "Regular," and "Separate." The Regular Baptists were professedly, and some of them very high Calvinists, and moulded after the Philadelphia Confession of Faith. The "Separates" originated in Virginia and North Carolina, by the agency of Shubael Stearns and Daniel Marshall, who had been formerly Congregational Separates in the New England States. The Separate Baptists at this period would be claimed as moderate Calvinists. They were suspicious of imposing upon men's consciences any form of human creed, otherwise than the form and substance of the Holy Scriptures; hence many of their churches were organized without a verbal Confession of Faith. They usually adopted a written covenant, expressive of their obligations to God and to each other as members of the same church, and frequently in these covenants would be incorporated substantially some of the principal doctrines of Scripture. The two parties having become united in North Carolina in 1777, and in Virginia in 1787, various attempts at Union were made in Kentucky, but for a time without success. The Separates were fearful of being bound by the Confession of Faith, and the Regulars were unwilling to unite without some "form of sound words."

The years of 1800, 1801, and 1802, were distinguished for the great revival in Kentucky. It commenced in Boone County on the Ohio River, but soon extended over a great part of the State. All denominations shared in the work, and though it resulted in extravagant excitements, nervous affections, and disorderly religious conduct, in some instances, it cannot be doubted but there was a great and marvellous outpouring of the Divine Spirit. Of the thousands who made profession of religion, in various denominations, at that period, a very large proportion gave honorable testimony to the reality of a saving conversion, by the sobriety and consistency of their subsequent lives. Amongst the Baptist churches generally, there was less of confusion and mere excitement than many have supposed. They were zealously affected and much engaged, but they made no efforts to produce excitement. The number of converts baptized and added to their churches in this revival, exceeded ten thousand. Migration has since spread them over a large portion of the Mississippi Valley. Doubtless this revival was a gracious and wonderful visitation of Divine mercy, preparatory to the establishment of the kingdom of Christ throughout the West. One of its happy effects was a formal union of Regulars and Separates in one connection, under the name of UNITED BAPTISTS. As this name designates a large proportion of the denomination throughout the States south of the Ohio, and west of the Mississippi, including a number of Associations in Indiana and Illinois, and as the "Terms" then adopted constitute their Confession of Faith, it becomes necessary to insert the document in this place.

"TERMS OF UNION BETWEEN THE ELKHORN AND SOUTH KENTUCKY OR SEPARATE ASSOCIATIONS.

"We, the Committees of the Elkhorn and South Kentucky Associations, do agree to unite on the following plan.

"1st. That the Scriptures of the Old and New Testament are the infallible Word of God, and the only rule of faith and practice.

"2nd. That there is one only true God, and in the Godhead or divine essence, there are Father, Son, and Holy Ghost.

"3d. That by nature we are fallen and depraved creatures.

"4th. That salvation, regeneration, sanctification, and justification, are by the life, death, resurrection, and ascension of Jesus Christ.

"5th. That the saints will finally persevere through grace to glory.

"6th. That believer's baptism by immersion is necessary to receiving the Lord's Supper.

"7th. That the salvation of the righteous, and punishment of the wicked, will be eternal.

"8th. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; and to be engaged singly to promote the honor of God.

"9th. And that the preaching *Christ tasted death for every man*, shall be no bar to communion.

"10th. And that each may keep up their associational and church government as to them may seem best.

"11th. That a free correspondence and communion be kept up between the churches thus united.

"Unanimously agreed to by the joint committee. Ambrose Dudley, John Price, Joseph Redding, David Barrow, Robert Elkin, David Ramey, Thomas J. Chilton, Moses Bledsoe, Samuel Johnson."

It should be noticed that these were not Terms of *Compromise*. This may be seen in reference to the 9th article. Some of the preachers held forth a limited atonement.

Others of the Separate order preached with equal conscientiousness general provision, or that Christ tasted death for every man. Both parties retained their views, but agreed that this diversity should be no bar to communion. There was also some diversity in their views of church government and associational power; hence the phraseology used in the 10th article. As *Baptists*, both parties held no sentiment or practice as binding on the churches or ministry, without a "*Thus saith the Lord*," for its sanction, though they differed in some minor particulars as to the meaning of the Lord's sayings in the Scriptures.

As early as 1805, some ministers and brethren in Elkhorn, North District, Bracken, and perhaps other Associations in Kentucky agitated the question of involuntary, hereditary slavery as inconsistent with the Christian profession, and took a stand against it in principle and practice. The Elkhorn Association, in 1805, expressed its disapprobation of ministers, churches or associations meddling with the subject of emancipation from slavery. This gave great offence to the emancipators, produced a rupture, and ended in a painful breach. In September, 1807, messengers from the churches of Licking Locust, Bracken, Fox Creek, West Creek, Ebenezer, Bethel, New-hope, Lawrence's Creek, and Etham, met in Mason County, Ky., and organized themselves into an Association, and named their body "*The Baptized Licking Locust Association, Friends to Humanity*." The ministers present were Carter Tarrant, David Barrow, Donald Holmes, and Hampton Pangburn. At a previous meeting held in Woodford County, August 29, 30, and 31st, at which David Barrow, Donald Holmes, Carter Tarrant, Jacob Grigg, George Smith, Samuel Lyons, John Ficklin, William Bulkley, William Hickman, William Morris, and Owen Owens, ministers, were present, and about twenty brethren, a series of principles in the catechetical form were adopted, and have since been known as "*Tarrant's Rules*," from their author's name. From removals, deaths, and other causes, the Licking Locust Association soon disbanded. Some of the ministers and brethren fell back into the ranks of the United Baptists, and others removed to Ohio and Indiana. As several of the existing Associations in Illinois hold to the same principles, and distinguish themselves by the appellative *Friends to Humanity*, we may as well give those principles in this place, although no longer connected with affairs in Kentucky. These are given as answers to various questions laid before the meeting in Woodford County.

Q. "Can any person be admitted a member of this meeting, whose practice appears friendly to perpetual slavery?"

A. "We think not."

Q. "Is there any case in which persons holding slaves may be admitted to membership in a church of Christ?"

A. "No; except in the following, viz.—1st. In the case of a person holding young slaves, and recording a deed of their emancipation at such an age as the church to which they offer may agree to. 2nd. In the case of persons who have purchased in their ignorance, and are willing that the church shall say when the slaves or slave shall be free. 3rd. In the case of women, whose husbands are opposed to emancipation. 4th. In the case of a widow, who has it not in her power to liberate them. 5th. In the case of idiots, old age, or any debility of body that prevents such slave from procuring a sufficient support; and some other cases, which we would wish the churches to be at liberty to judge of agreeably to the principles of humanity."

Q. "Shall members in union with us be at liberty in any case to purchase slaves?"

A. "No; except it be with a view to ransom them from perpetual slavery, in such a way as the church may approve."

The progress of the Baptists in Kentucky at various periods has been somewhat diverse. At times there have been unpleasant dissensions in some of the Associations. About the period of the controversy concerning emancipation in the Elkhorn Association a dispute about property arose between two individuals, which by unskilful and improper management produced a wide breach, and terminated in the division of the Association, and the formation of the Licking Association. In 1830–31, another series of divisions resulted from the propagation of the peculiar tenets of Mr. Alexander Campbell, of Bethany, Brooke county, Va. Churches became divided, ministers shifted their ground, and unpleasant feelings abounded. Of late years Mr. Campbell, who was once recognized as a Baptist minister, attempts to show that he has not departed from acknowledged Baptist principles as far as his former brethren believe, but that he uses the terms regeneration, conversion, salvation, &c. in a different sense from what he regards as the technical meaning of the theologian.

In a former period some little breach was made by a man by the name of Easton, who with portions of two or three churches were dropped from the Elkhorn Association for defective, if not directly heterodox views of the person and the atonement of Christ.

These breaches, however, were soon healed by accessions of converts and revivals. The churches of this State have lost in their ministry and membership, to no small amount, from the constant emigration to new States. Our churches in Indiana, Illinois, Missouri, Arkansas, and Mississippi contain large numbers who professed religion in the revivals of Kentucky.

Some of the leaven imported from Virginia still remains, manifested in the form of opposition to missionary societies, and other organized systems of benevolence. A very large majority of the churches and brethren, however, now profess to encourage such institutions.

As early as 1802, the Elkhorn Association adopted measures to send a missionary to the Indians. The project was not carried into effect. The first visit of the late Rev. LUTHER RICE to this State in 1815, awakened up much feeling among the churches, and called forth the most liberal contributions of any part of the United States. By 1816, six societies for Foreign Missions, auxiliary to the Baptist Board, had been organized, and in 1817, two delegates, brethren Warder and Hodgen, were in the Triennial Convention.

In 1818, one of these auxiliaries, "*The Kentucky Baptist Society for propagating the Gospel*," established an *Indian School* at the Great Crossings in Scott County, and through the agency of Elder John Ficklin, obtained eight or ten young Indians from Missouri. For several years, this school was under the supervision of this society, aided by occasional donations from the national government. It resulted in the establishment of the CHOCTAW ACADEMY, at the Blue Springs, in the same county, and has been sustained wholly by government funds in the form of annuities to the Indians. The number of students for some years has exceeded 100 annually. Some hundreds have received the rudiments of education with appropriate moral and religious instruction, and a number have gone through a course of study equal to a full collegiate course. This Institution is located on the farm, and has been under the paternal care of Col. R. M. Johnson, the late Vice President of the United States.

The pecuniary pressure of 1820-21, in Kentucky, with other causes, lessened missionary contributions, the impulse produced by the visits of Mr. Rice partially died away, and but little was done for several years.

Religious Periodicals.

About the year 1826, Elder *Spencer Clack*, a most worthy, pious and active minister, established a weekly religious paper, at Bloomfield, in Nelson County, called the *Baptist Recorder*. This paper aided in no small degree in arousing up the denomination to more active and systematic measures for the promotion of the Redeemer's kingdom. The Recorder was continued till the close of 1829, when Mr. Clack retired from the editorial chair, and subsequently removed to Palmyra, Mo., where, in 1832, he fell a victim to the cholera. In January, 1830, Mr. Uriel B. Chambers commenced the "*Baptist Chronicle and Literary Register*," a monthly pamphlet, of respectable character, which he continued three years, when he merged it in a weekly paper, which he entitled "*The Cross and Baptist Banner*." Eventually this paper became merged in the "*Baptist Journal*" of Cincinnati.

The Kentucky brethren, not satisfied without a paper as the organ of the denomination in their own State, encouraged a talented young brother, Mr. John L. Waller, to commence "*The Baptist Banner*" at Shelbyville. This was removed to Louisville, and at the commencement of 1838, purchased and enlarged by J. Eliot & Co., with the view of establishing a large weekly periodical, that would receive the patronage and meet the acceptance of the denomination through a large portion of the Valley of the Mississippi. Mr. Waller still continued the editor. Previous negotiations, which met the approval of the brethren in Illinois, having been completed, the "*Western Pioneer*," conducted by J. M. Peck, was united to the Banner, and the paper took the name of "*The Baptist Banner and Western Pioneer*." It is now issued on a larger sheet than any other Baptist publication in the world. Subsequently an arrangement was made with the Rev. R. B. C. Howel of Nashville, Tenn., editor and proprietor of "*The Baptist*," a monthly imperial quarto, and still later with the "*South Western Luminary*," a Mississippi and Alabama paper. By these several arrangements, the Banner and Pioneer has not only secured the confidence and support of a large majority of the denomination in the great valley, amongst which several thousands are circulated weekly, but it has obtained a strong editorial corps. Mr. Waller having retired from the more laborious part of editorial duty to engage in the agency of the General Association, though he still continues a contributor to its columns, his place is supplied by the Rev. W. C. Buck, whose time is devoted to the office. The co-editors are J. M. Peck of Illinois, R. B. C. Howell of Tennessee, A. R. Hinckley of Indiana, and W. C. Crane of Alabama. This system of mutual co-operation appears to work well, and the joint stock paper exerts an influence great and beneficial throughout the wide range of its circulation. The PERIODICAL PRESS has proved its importance and value in moulding the character and directing the energies of the denomination in these States.

Literary Institutions.

Some twelve or fifteen years since a Baptist by name of ISSACHAR PAWLING devised in his will, a fund for the education of pious young men, approved by the churches, for the ministry. This fund, known by the name of the *Pawling Fund*, amounts to

twenty or twenty-five thousand dollars, the interest of which only is to be applied for the purpose designed. In January, 1829, the Legislature granted a charter of incorporation, with the special view of protecting and applying this fund to "*The Trustees of the Kentucky Education Society*," with authority to establish a college. A building erected for an academy at Georgetown, in Scott County, with other valuable property and donations, was offered and accepted, and the institution opened in 1830, under the presidency of Rev. Joel S. Bacon. The secessions from the Baptist ranks to those of the "Reformers," under Mr. Campbell, and the unfortunate selection of some others, whose doctrinal views were hyper-calvinistic, and opposed to what is usually termed a *theological* education in the ministry, caused dissensions in the Board of Trustees, and resulted in the resignation of the president and some of the professors, and for a season, threatened to terminate this noble beginning, to provide for the education of the Baptist ministry in this State. Through a merciful Providence, and by the indefatigable efforts of a few efficient brethren, the college was again placed under Baptist control, and the late Rev. R. Giddings chosen president, and with him were associated a respectable faculty. In 1839, Mr. Giddings, by a most devoted spirit, and untiring exertions, raised a fund for the endowment of the institution and to enlarge its means for ministerial education, exceeding \$100,000, which is secured by notes drawing interest. Just at the completion of this great work, he was attacked with fever, and sunk into an early grave! His name, virtues and labors will long be held in remembrance by the Baptists of Kentucky. The college is now in a prosperous condition, under the presidency of the Rev. Howard Malcom, with an able faculty, and nearly 100 students, of which some 8 or 10 are preparing for the ministry.

General Association.

At the session of the Elkhorn Association in 1831, a conference of ministers and brethren was held for consultation on the condition of the denomination, and to suggest modes of operation to promote its interest and that of religion generally. The conclusion was that some organized system of mutual co-operation in missionary and other works of benevolence, that should rally and combine all those who were disposed for such modes of religious operation was necessary. The Baptist Convention of Kentucky was soon formed, and commenced, on a small scale, home missionary operations. These have been enlarged and the Convention changed into "*The General Association of Baptists in Kentucky*." Under this organization, which was effected in 1837, the denomination is making rapid progress. A prominent object of this combination is to provide pastors for the churches, and arouse them up to provide the means of support. Much, very much has already been accomplished.

Within three years, by the instrumentality of pastoral labors, missionaries, and voluntary evangelists, nearly 30,000 converts have been baptized, and the churches have increased in numbers about 20 per cent., with a vast increase of the spirit of union and mutual co-operation. Still there are ministers and churches, and some associations that are paralyzed with an Antinomian influence, opposed to the various organized forms of gospel benevolence, and who refuse co-operation with their more active brethren.

Other Benevolent Associations.

The "*China Mission and Roberts' Fund Society*" was formed in 1836, to aid in sending the gospel to China, and the Rev. I. J. Roberts is patronized as its missionary. This society co-operates with the Baptist Board of Foreign Missions. In May, 1839, a special convention of the denomination was held at Lexington for several days, during which the subject of missions, Bible societies, education, &c. underwent full and able discussions. At the close was formed "*The Kentucky and Foreign Bible Society, auxiliary to the American and Foreign Bible Society*." Several branch societies already exist. A "Ministerial Conference" for the cultivation of harmony, and for mutual improvement in theology, has been formed amongst a large circle of ministers in a central part of the State. Though much has been gained within a few years, much remains to be done by the denomination in Kentucky. The "General Convention of Western Baptists," which met for several years in Cincinnati, held its last session at Louisville, and appointed its session for 1841 in that city.

We have devoted a large space to our Notes on Kentucky, but desire it to be understood, to avoid repetition, that much in the development of principles of action, of character, habits and circumstances, equally apply to the denomination in the other States in the Western Valley.

Kentucky, within a few years, has lost some of her most efficient ministers by death, while many more have gone with the flood of emigration to other and newly settled States. Of the deceased, the names of Noel, Warder, Warfield, Wilson, Moorman, and many others will be long held in grateful remembrance.

TENNESSEE.

This State, by natural divisions, is arranged into the Eastern, Middle, and Western districts. The Cumberland mountains, separate Eastern from Middle Tennessee, and the highlands that divide the waters of the Cumberland and Tennessee rivers, form the line of separation between the Middle and Western districts. Presbyterians from North Carolina were the earliest religious emigrants to this region, then constituting a portion of that State. The first settlements were made on the waters of Holstein and Clinch rivers, in East Tennessee, and here the first Baptist churches were organized. The first two churches, formed about 1765, when the country was a wilderness, were subsequently dispersed in the Indian war of 1774. One of these churches was on Clinch river. About 1780, several ministers, and a number of members emigrated from Virginia and North Carolina, and formed one or more churches, which, in 1781, had increased to five or six churches. These, by messengers held a semi-annual conference for a period. In 1786, the Holstein Association was organized by the churches of Kendrick's Creek, Bent Creek, Beaver Creek, Grassy Cove, Cherokee, North Fork of Holstein, and Lower French Broad, including seven ministers. In 1802, this Association contained 36 churches and about 3,000 members, spread over a vast tract of country. A division became necessary and the Tennessee Association was organized the same year. Some of the churches in each of these Associations were in the southwestern corner of Virginia. In 1809, East Tennessee had 50 churches, 30 ministers, and 3,000 members.

The town of Nashville, in Middle Tennessee, was founded in 1780, by Gen. James Robertson, who, with about 40 families, penetrated the wilderness about 300 miles to the rich valley on Cumberland river. Members of Baptist churches were amongst the emigrants to the Cumberland settlements from the first, but we learn of the formation of no other churches until 1791. From that date churches were gathered, and in 1796 an Association of five churches was organized, called *Mero District*, a name that comprehended then the civil division of the Cumberland Valley. John Grammar is the only minister's name we find on record in this District as early as 1790, and probably he resided in the border of Kentucky. The ministers in the Associated churches in 1796, were Daniel Brown, Joseph Dorris, Nathan Arnett, and Patrick Mooney. The Sulphur Fork church, the oldest in the District, was constituted by Elders John Taylor, and Ambrose Dudley of the Elkhorn Association, in 1791. The Mero District Association, with its churches, moved on harmoniously and successfully till 1800, at which period it had increased to 18 churches, 16 ministers, and about 1,200 members. The harmony of the churches was now interrupted by an attempt to exercise ecclesiastical authority, in the discipline of a church, for holding in fellowship a minister of alleged unchristian conduct. It is characteristic of Baptist ecclesiastical polity, and regarded by them as a New Testament principle, that each church possesses entire power of discipline over its members, and that an association of churches, or any other body, has no power, directly or indirectly to interfere. Unfortunately in this case, complaint was made to the Association in 1801, and that body proceeded to examine into the charges. Though many and grievous things were proved against the offender, yet nothing to justify the Association in his exclusion. A reconsideration was obtained in 1802, but with no different results. The Association having relinquished the case of discipline, could not easily extricate the churches from the difficulties in which they had become involved. In 1803, the brethren resorted to the singular expedient of dissolving the Association and forming a new one. This took the name of *Cumberland*, and included all the churches which belonged to the old one, except four small churches, which, with the implicated minister, continued for a few years the name of Mero. We record this case as a beacon to Baptists against associational interference with any case of church discipline. Every instance of such interference, within our knowledge, has resulted disastrously.

The Cumberland Association commenced with fifteen churches, but its prosperity was such from revivals and immigration, that in three years (1806,) it had increased to 39 churches and nearly 2,000 members. Out of its churches the Red River Association was formed the same year; a part of the churches being in Kentucky. Another division in 1809 produced the Concord Association. A powerful and extensive revival of religion in 1811 and 1812, caused large accessions to the churches in this District. Those in the Cumberland Association reported 1,081 converts baptized on a profession of faith in Christ, in 1812.

Elk River Association was formed of five churches in 1808, on the southern side of the State and along Elk River, a prominent branch of the Tennessee. In 1812 it contained 24 churches, 16 ministers, and 2,322 members. The accessions by baptism in the great revival of 1812, were upwards of 1,000.

About 1820, the tract of country west of the Tennessee river attracted the attention of emigrants, and soon after a few Baptist churches were formed. This region is now comprehended in the Western District. An Association called *Western District* was formed

in 1822. Of its early progress and that of others in this region we know nothing. In 1831, it numbered 18 churches, five ordained and two licensed ministers, and 451 members. At the same period there were Big Hatchee, Little River (partly in Kentucky) Forked-Deer, Obion, and Clark's River Associations in that part of Tennessee called the Western District. Mississippi River Association was organized in that District in 1831. In 1833, the report of its minutes are 18 churches, five ordained ministers, and 602 members.

The *Tennessee Baptist Convention* was formed in October, 1833. It is composed of delegates from churches, and of the Eastern and Western Auxiliary Conventions. The object of this organization is to devise and execute plans for publishing the Gospel in destitute parts of the State, and to aid feeble churches in sustaining pastors. This movement was the occasion of calling forth opposition from numerous churches and some associations to this body as a combined mode of operation, more formidable, perhaps, in its first appearance, than in any Western State, and, as in other parts, resulted in divisions, and declarations of non-fellowship in some of the Associations. It may be observed here that opposition to missionary efforts is avowedly not opposition to preaching the Gospel to the destitute. Opposers plead that organized societies, under the name and form of Missionary, Bible, Sunday school, Education, Tract, or Temperance, are unknown in the word of God,—that *churches* of the professed disciples of Christ are the only organization known to the New Testament; hence it is maintained, that as all these societies are the contrivances of men, they are not agreeable to the mind of Christ, and therefore should be disowned by his churches. The cause of this opposition may be justly traced to the doctrine and spirit of Antinomianism, the seeds of which were sown in the early churches in the West. The party who rank as the opposers of Missionary organizations in this State, have obtained the name of the *New Test* party, from having introduced a *new test* into the fellowship of the churches. This class, though somewhat numerous at present in Tennessee, are losing ground, while those who espouse the cause of associated benevolent action are fast increasing.

The establishment of a monthly periodical in imperial quarto form, by the Rev. R. B. C. Howell at Nashville, in 1835, was a measure of no small importance. The preceding year, a Mr. Wood commenced the publication of the *Western Baptist Monitor*, a semi-monthly sheet, in East Tennessee, which was subsequently removed to Alabama. Mr. Howell's paper was called "THE BAPTIST," and continued its monthly issue till the commencement of its fourth year, when it was merged in the *Banner and Pioneer*. The talents, influence and untiring efforts of Mr. Howell, since he entered upon the pastoral relation with the Baptist church in Nashville, in 1834, aided as he has been by able coadjutors, have produced important changes in the aspect of things in the Baptist denomination in Tennessee.

The proceedings of the Seventh Annual Session of the Baptist State Convention of Tennessee, for 1840, is a business-like document, filled with important matter. It shows that revivals of religion have prevailed extensively under the labors of the Missionaries,—that Home Missions, Foreign Missions, Ministerial Education, Bible distribution, Bible classes, Sabbath schools, Temperance, and other good works occupy the attention, enlist the energies and prayers, and call forth the contributions of the denomination. The Auxiliary Convention of East Tennessee reports the employment of eight missionaries, two of whom were volunteers who jointly had travelled 6,062 miles, and six of them spent 693 days, preached 752 sermons, baptized 432 converts, attended various protracted and other special meetings, and ascertained the conversion of 1,135 persons on their respective fields of labor.

The Auxiliary Convention of West Tennessee reports the employment of six missionaries for a part of the year, who in the aggregate travelled 9,268 miles, preached 664 sermons, baptized 70 converts, and ordained four ministers and eight deacons. Extensive revivals followed their labors, and many converts were baptized by the pastors of churches and other local preachers.

The Convention reports the labors of nine missionaries, (including the General Agent, and a special volunteer agency of five weeks by Mr. Howell,) and the amount of five years and one week of time, and the number of sermons preached, equal to one each day. The number of baptisms by the missionaries and co-operating ministers, not less than 1,000. A summary for the whole State shows the employment of 21 missionaries, who ordained 11 ministers and 10 deacons, constituted several churches, and baptized about 2,600 converts.

THE BAPTIST EDUCATION SOCIETY OF TENNESSEE, held its tenth annual meeting at Nashville, October, 1840. Its object is to aid young men who are approved by the churches, for the ministry. A similar society was formed in the Western District, in 1835, and some effort was made to establish a seminary. A similar arrangement had been meditated in East Tennessee. The great demand for an educated ministry, and the liberal proffer made by the churches and brethren, gave origin to the plan of the *Union University of Tennessee*, to be composed of branches, located in Eastern,

Middle, and Western Tennessee. These colleges are to be under the direction of a Faculty, consisting of a Professor of Mathematics, a Professor of Languages, and an English Teacher, with additional Professors at the University proper, which will be located in the Middle District. The President will superintend the interests of all, and spend a portion of his time in giving lectures at each Branch. A Board of Trustees were organized and the Rev. B. F. Farnsworth elected President of the University.

The *Tennessee Baptist Bible Association* was formed in 1839. Its object is to aid in the translation and publication of the Scriptures in heathen and other destitute lands.

The *Tennessee Baptist Foreign Mission Society* was organized in 1816, as an auxiliary to the Baptist Board of Foreign Missions. Its contributions for 1840 were \$312. Contributions for Foreign Missions, have been made frequently through other channels.

ILLINOIS.

This State stretches along the eastern side of the Mississippi river from the mouth of the Ohio, for the distance of nearly 700 miles, to follow its meanderings. It extends from 37 to 42 degrees 30 minutes north latitude. Its extreme length is 384 miles, and its extreme width 220 miles; its average width 150 miles. Its area, including a corner of lake Michigan, 60,000 square miles. No State has an equal amount of rich, arable land. The population in 1840, taking the highest rates in each county, from the returns of both the United States, and State census, amounted to 490,000;—making an increase in five years, of 220,000.

The Baptists were the first Protestant Christians to enter this region. The conquest of the country by Gen. George Rogers Clark, in 1778, and the organization of a civil government by Virginia, opened the way for American emigration, and by 1786, a number of families had settled on the American Bottom, and in the hill country of what is now Monroe County. They came chiefly from Western Virginia, and Kentucky. In 1787, Elder James Smith, a Baptist minister, whose name is found on the first table for Kentucky, made them a visit, and preached the gospel with good effect. A few families from their first settlement, had been in the habit of keeping the Sabbath, governing their children, and holding meetings for religious purposes. At that period there were none who had been members of churches. Their method of observing the Sabbath was to meet, sing hymns, and one would read a chapter from the Scriptures, or a sermon from some author. No public prayer was made till after the visit of Smith, and some had professed to be converted. It deserves to be noted that the descendants of these families are now exceedingly numerous, that a very large proportion are professors of religion, that they are marked for industry, sobriety and good order in their families, that there is not an immoral person among all their descendants, and that of one family are five brothers who are ministers of the gospel. James Smith visited the settlements in Illinois three times. The Indians made frequent depredations, and on one occasion they captured Smith, and conveyed him prisoner to their town on the Wabash. The people of Illinois, though extremely poor, raised \$170 for his ransom. In 1793, Joseph Lillard, a Methodist preacher visited this remote settlement. In the commencement of 1794, Elder Josiah Dodge of Kentucky, made a visit to the Illinois country, and in the month of February, baptized James Lemen, Sen., Catharine Lemen his wife, John Gibbons, and Isaac Enochs. No church was organized on the occasion. Early in 1796, Elder David Badgley removed his family from Virginia, to this land of promise, and on the 28th of May the same year, constituted the New Design church of 28 members. Mr. Badgley had preached to the people for several weeks previously, in a revival, aided by Joseph Chance, an exhorter, and had baptized 15 converts. An association called the *Illinois Union* was organized in 1807, consisting of five churches, New Design, Mississippi Bottom, Richland, Wood-River and Silver Creek, four ministers, David Badgley, William Jones, Robert Brazil, and Joseph Chance, and 62 members. In 1809, difficulties arose on the question of a correspondence with the Associations in Kentucky, where slaves were held. Those who declined correspondence adopted the appendage, "Friends to Humanity," to the term Baptist, which they still retain. In other respects they accord with the Baptists generally. The South District, North District, Saline, Vandalia, and Colored Associations in Illinois, and the Missouri District, a small body in Missouri, are of this class. Correspondence, co-operation and fellowship exist between these Associations and other Associations and the Convention in Illinois, though by tacit consent it does not extend beyond that State. The peculiarities of the Friends of Humanity have been presented in our notes on Kentucky. The "United Baptists," re-organized themselves by a subsequent meeting into the "Illinois United Baptist Association," which, in 1812, included 8 churches, 4 in Illinois and 4 in Missouri, and 4 ordained and two licensed preachers. A third party grew out of the division, of two or three small churches which still claimed to be the "Illinois Union," but which in 1819 merged in the Illinois Association, which at that period numbered 10 churches, 8 ministers, and 194 members. The Friends of Humanity in 1821, reported 4 churches, 9 ordained ministers and 186 members. The subject of both Foreign and Domestic missions, was introduced into the Illinois Association

in 1818, and met with approbation, and a social organization for mission and education purposes was recommended to be formed in conjunction with the Bethel and Missouri Associations west of the Mississippi, the same autumn. This organization was called "The United Society for the Spread of the Gospel." Its object was "to aid in spreading the gospel and promoting common schools in the Western parts of America, both amongst the whites and Indians. The labors of this Society will be noticed in our notes on Missouri. The missionaries employed to preach to the destitute in Illinois were David Badgley and William Jones. Two churches, Little Wabash and Lamotte, were gathered on the eastern side of the Illinois Territory in 1815, which appear on the minutes of the Wabash District Association of that year. Thomas Kennedy was a licensed preacher and a member of the latter church. In 1820 the churches of Lamotte, Little Village, Grand Prairie, Little Wabash and Gladly Fork existed in the settlements near the Wabash River, and were connected with the Wabash District Association. They numbered jointly 130 members. The same year (1820) the Muddy River Baptist Association, consisting of six churches, four preachers, and 150 members, was formed in the south-eastern part of the State. Some of the churches had been in existence several years and connected with an association in Kentucky. In 1818, the eccentric Daniel Parker, removed from Tennessee to Crawford County, Ill., of whose doctrine some notice will be given under Indiana. His efforts against missions produced divisions in the Associations in Illinois, so that the Illinois Association declared a virtual non-fellowship with missionary operations in 1824, and similar declarations were made by other associations at subsequent periods. For several years very few revivals of religion were enjoyed and the principal additions to the churches were from immigration. The Friends of Humanity were the most active in preaching to the destitute, and received considerable accessions by conversions. In 1830, they had two Associations in this State, (besides one in Missouri,) which included 19 churches, 25 ministers, and 632 members. Successive revivals, under the preaching of ministers and students connected with Rock Spring Seminary, produced churches at Edwardsville, Rock Spring and Upper Alton, which were formed without any direct connection with the existing subdivisions of the denomination. After due consultation a circular was sent forth by these churches, inviting a conference with Baptist ministers and brethren, without distinction of party, to consult on the interests of religion and devise measures to secure harmony and mutual co-operation amongst the churches and brethren in Illinois in advancing the Redeemer's kingdom. In response, about 25 ministers and a large number of private brethren met at Edwardsville in October, 1830. After organization and mutual consultation, committees were appointed to prepare reports on the following subjects, which were subsequently presented and adopted.

1. On the condition of the Baptist churches in this State.
2. On the proceedings of the Illinois Association in its declaration of non-fellowship with missionaries.
3. On terms of union amongst the churches.
4. On a system of travelling preaching, to supply destitute churches and settlements.
5. To prepare an address to the Baptist denomination throughout Illinois.
6. On finance and printing.

An impressive circular was prepared and sent forth, and a "Union meeting" appointed to be held at the same place in July, 1831, for further consultation. The conference also advised the three unassociated churches before named, to form a new association, and which might be regarded as a rallying point of union. This was done, and the new organization took the name of the *Edwardsville Baptist Association*. Its statistics at that period were 3 churches, 1 ordained and 2 licensed preachers, and 77 members, three-fourths of whom had been baptized within two years. This Association, after dismissing two churches to other Associations, had 12 churches, 13 ordained and 7 licentiate ministers, and 591 members, at its eleventh session in May, 1840.

The year 1831, opened with a ministers' meeting of unusual interest at Rock Spring. A series of resolutions were adopted, of which one was a solemn pledge to make special prayer for each other's children. Ministers in the Western States have to be absent from their families much of their time, and sometimes many weeks in succession. It deserves note that all the families of the ministers who entered into this covenant have since been remarkably blessed of God. Many of their families are large, but few of their children remain unconverted. A series of interesting revivals followed during the year 1831, and part of 1832, and more than 1,000 converts were baptized and added to the churches.

In 1833, at the "Union meeting," preliminary measures were adopted to constitute a convention, and which was consummated in 1834, with the name of the "Baptist Convention of Illinois." Its objects are to collect and publish statistical accounts of the churches and associations in this State—to devise and execute plans to promote travelling preaching, and supplying destitute churches and neighborhoods with the preached gospel—to promote ministerial education, and aid in promoting education in general—to promote and extend union and harmony among Baptists in Illinois—and to circulate information by the press and other means, and especially on those subjects that pertain more immediately to our denomination.

Its diversity of objects and its plan of operations make it auxiliary to the Baptist Board of Foreign Missions, the American Baptist Home Mission Society, the American and Foreign Bible Society, and the American Baptist Publication and Sunday School Society. In Home Mission operations, for the year ending October 15, 1840, including volunteer missionary services reported, the amount is 3,654 days, or upwards of ten years, in performing which the missionaries travelled about 20,000 miles, preached about 2,100 sermons, besides a large number of lectures, exhortations and addresses, baptized 300 converts, and reported the baptism of 200 more by other ministers on their fields of labor, aided in constituting 20 churches, besides visiting families, tract distribution, visiting Sabbath and week-day schools, and in a great variety of ways promoting the cause of truth and righteousness. An estimate of the voluntary missionary labor by Baptist ministers who have made no specific report, but known to the Secretary, would equal 2,000 days. In co-operation, and forming this Convention, at the close of 1840, there were 18 associations, 159 churches, 98 ordained and 42 licensed ministers, and 5,921 members. 800 converts were reported as having been baptized.

The number of Associations in the State that do not co-operate with the Convention, some of which have declared non-fellowship with all benevolent societies, and others remain in a neutral attitude, are fourteen. These include about 185 churches, 106 ministers, and about 5,000 members. The number baptized in this connection in 1840, is about 300.

There is also a class of Baptists, known in the Western States as "Reformers," or "Campbellites," from their affinity to the peculiar views of Alexander Campbell. In Illinois, they have 103 churches, probably 75 preachers and expounders of the word, and 4,929 members.

Periodical Press.

In 1829, a weekly paper, called the "*Pioneer of the Mississippi Valley*," was established at Rock Spring, and continued in that form for one year. It was then issued for one year in a pamphlet form, semi-monthly, under the name of the "*Western Pioneer*." Another small periodical was issued for a period, monthly, from the same press, and called the "*Western Baptist*." Its specific object was to counteract the antinomianism of Daniel Parker, and the peculiarities of Mr. Campbell. In 1832, both were merged in one, and issued on a medium sheet semi-monthly, by the name of "*The Pioneer and Western Baptist*." Another change in 1836, brought out the "*Western Pioneer*," weekly, on an imperial sheet, issued from Upper Alton, and which in January, 1839, was united with the Baptist Banner as already noticed. The same press, for two years, published a small monthly quarto, called "*The Sunday School Banner*," and devoted to the purposes of the Illinois Sunday School Union.

The periodical press has had no small influence in moulding the character of that portion of the Baptist denomination, who are engaged in benevolent societies.

Literary and Theological Institutions.

In 1827, the "*Rock Spring Theological and High School*" was opened. Rock Spring is a country situation, 18 miles east of St. Louis, and on the great stage road to Vincennes and Louisville. The seminary commenced with 25 students of both sexes, which number in a few weeks were increased to 100. At that period no school for boarders under Protestant direction, existed in Illinois or Missouri. In 1831, the school closed with the view of its removal to Upper Alton, as the commencement of a college. The institution opened again in 1832, under the name of "*Alton Seminary*." During two or three years, as at Rock Spring, the school was composed of male and female students. The number of different students annually, was from 80 to 90. A charter for a college was granted by the Legislature during its session of 1834-5, under the name of the "*Alton College of Illinois*." In consequence of the liberal donation of *ten thousand dollars* made in 1835, by Dr. BENJAMIN SHURTLEFF of Boston, Ms., the name in the charter has been changed to that of "*Shurtleff College of Alton, Illinois*."

In 1836-7, the whole number of different students during the year was	82
Pursuing preparatory, classical, or collegiate studies,	22
In 1837-8, whole number,	83
Pursuing preparatory, classical, or collegiate studies,	35
In 1838-9, whole number,	78
Pursuing preparatory, classical, or collegiate studies,	36
In 1839-40, whole number,	101
Pursuing preparatory, classical, or collegiate studies,	48

At the commencement of the academical year, in September, 1839, two classes were formed in the collegiate department. But in recitations no separation has been made

between these classes and those students pursuing only a partial collegiate course. To accommodate the circumstances of the country, and the situation of many young men who cannot well pass through a full collegiate course, means are provided in the preparatory department for a partial course, by select branches, but a full collegiate course is designed to be equal to the highest standard of education in the New England Colleges. A principle laid down by the Faculty is that every branch taught shall be thoroughly studied. The Scriptures, by the laws of the College, in all its departments, have been made a text-book. The extremes of sectarian bigotry and infidel neglect will be avoided. This is a principle, we think, adopted in all the colleges in the West, which are under the patronage of any Protestant Christian denomination.

The Board of Instruction are Rev. Washington Leverett, Professor of Mathematics and Natural Philosophy, Rev. Zenas B. Newman, English and Classical Teacher, Rev. Warren Leverett, Principal of the Preparatory Department. Rev. I. T. Hinton, of Chicago, has been chosen President of the College, but his acceptance of the trust is yet undecided. "*Alton Theological Seminary*," in its official arrangements, is distinct from Shurtleff College, and designed as the foundation for a complete Theological Institution. At present, several young men are pursuing studies preparatory to the Christian ministry. A number who were former members of this institution, or of the one at Rock Spring, are now filling important stations as pastors of churches, or travelling missionaries in the western States.

The Alton Theological Seminary is open for those only who give evidence of genuine piety, with suitable gifts and attainments, and of being influenced by proper motives, in wishing to pursue theological studies, or who give evidence of having been called to the work of the gospel ministry, and who, moreover, present certificates from churches of which they are members, approving of their devoting themselves to this work.

Course of Study.—The regular and full course of study embraces Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and in short the various studies and exercises appropriate to a Theological Seminary, designed to assist those who would understand the Bible clearly, and as faithful ministers of Christ inculcate its divine lessons most successfully.

Those, however, who are prevented by age, or other circumstances from pursuing a full course of study, may pursue a short one in English only, and attend to those branches which have the most direct bearing upon the sacred work of the ministry, such as Biblical Geography, and Oriental Customs, General Principles of interpreting the Sacred Scriptures, the Doctrines and Duties of Christianity, Church History, Pastoral Duties, &c.

The academical year in the College commences in September, and is divided into three terms, two of 14 weeks each, and one of 15 weeks. Commencement is the last Wednesday in July.

The expenses of tuition in the collegiate department, and in classical studies in the preparatory department, \$20 per annum. In English studies, \$16.

The Library both of the "Seminary," and the "College," consists of about 1,000 volumes. The buildings are, 1st. The "*Academic Hall*," a building of brick, 42 feet long and 32 wide, two stories high, erected in 1832. 2nd. The "*Seminary Hall and Refectory*," erected in 1835. The main body is 42 feet by 38, consisting of a basement containing kitchens, dining hall, &c., two stories, and an attic above, with wings appended. This is the property of the Theological Seminary, but occupied for College purposes. 3d. The "*College Edifice*," of brick, 120 feet long, and 44 wide, four stories in height, to contain 56 rooms. This building was erected and enclosed in 1840, but remains unfinished. The College owns a quantity of town lots in Upper Alton, and about 300 acres of valuable land adjoining, with two or three tracts of unimproved land in other counties. It has a fund of about \$4,200 on interest, the proceeds of an improved farm, the donation of the Hon. Cyrus Edwards, towards the endowment of the Professorship of Mathematics and Natural Philosophy; \$5,000, the moiety of the Shurtleff donation, towards the endowment of a Professorship of Rhetoric, Oratory and Belleslettres. The debt on the new college edifice, for which subscriptions have been raised in part for its liquidation, is about \$5,000. A subscription for \$10,000 has been opened to endow the Presidency, of which about \$1,500 have been secured.

The Baptist denomination in Illinois, for a number of years, have co-operated efficiently with other denominations in establishing Sabbath schools, in Bible distribution, in Temperance efforts, in Tract distribution, and in the promotion of common schools.

Very recently, a portion of the denomination, co-operating with churches in Wisconsin, have organized the "Northwestern Baptist Convention," and contemplate a religious periodical, under the name of the "Northwestern Baptist."

(To be concluded in our next number.)

LITERATURE AND EDUCATION IN THE SCANDINAVIAN COUNTRIES.

[By Rev. ROBERT BAIRD.]

LITERATURE OF DENMARK.

THE literature of Denmark, like that of all the rest of Europe, excepting Italy and Greece, is modern. In the latter part of the twelfth century, and the first part of the thirteenth, during the reign of the Valdemars, there was a very considerable amount of learning in Denmark. Saxo Grammaticus and many others endeavored to promote knowledge among their countrymen, and by their writings contributed much to that effect. A long interval of ignorance and barbarism succeeded. But in the fifteenth century letters began to revive, under the reign of Christian I.; the first king of the present dynasty—that of the house of Oldenburg,—by whom the University of Copenhagen was established in 1478. In the reign of his son John, the art of printing was introduced into the kingdom. Christian II. reformed the schools, and did much to prepare the way for the Reformation, which was accomplished in the reign of his son and successor, Frederick I., when the doctrines of Luther were established throughout the country.

Christian III. and Frederick II. did much to promote the education of their subjects. But it is to the son of the latter, Christian IV., that Denmark is indebted for the foundation of many of her literary establishments. It was he who led the country to depend on its own resources, instead of deriving every thing from Germany. He was himself a literary man, fond of mathematics and well skilled in German, Latin and Italian, beside his native tongue. His example had much influence on the nobles of the kingdom. Many of them learned the Latin language well. Dr. Niels Hemmingsen lived in that period, and was celebrated as a fine Latinist. During the reign of Christian IV., the university was renovated, and re-established on better principles. But this monarch, who at all times displayed the most generous zeal for the diffusion of knowledge, was often thwarted by the cabals of the aristocracy and the bigotry of the clergy. He was not able to recal Tycho Brahe, who had been compelled to leave his native land during the regency which governed in his minority. He succeeded, however, in exciting a considerable spirit for writing in Danish among the literary men of his kingdom; and history, especially that of Denmark, called forth no inconsiderable talent. Arild Hvitfelt, Niels Krag, Olaus Wormius, and Stephanus Stephanus distinguished themselves in this branch of writing.

But Christian IV. did not content himself with exciting and fostering native talent. He invited Meursius and Pontanus from Holland, and enlisted them also in the work of writing the History of Denmark. He endeavored even to induce Grotius to come and live in his kingdom; and for that purpose he went to meet him at Gluckstadt, during the sojourn of that great man at Hamburg. He also encouraged the literature of Norway, a part of the kingdom which he visited more than fifty times, and in whose prosperity he took a deep interest. During his reign, works on the geography and statistics of Denmark were written by Stephanus, Wormius, Lyschander and Arngrim Johnson of Iceland. Caspar Bartolin and Olaus Wormius wrote on medicine; Christian Longomontanus, the friend and pupil of Tycho Brahe, on mathematics and astronomy. Anders Arreboe, the father of Danish poetry, lived during this period, and enjoyed to an eminent degree the patronage of the king. The drama may be said to have commenced in Denmark during this reign.

The son and successor of Christian IV. was Frederick III. He encouraged literature, and was himself a literary man. He attended the lectures of learned

professors, even after he ascended the throne. He encouraged the Icelandic literature, and was the patron and intimate friend of the famous Torfæus of that island. It is to this monarch that both the Royal Museum at Copenhagen and the Royal Library of the same city owe their origin. On the contrary, his son and successor, Christian V., cared nothing for literature and science. Hunting and war were his favorite pursuits. The change of the government, from that of a limited monarchy to that of an unlimited one, which occurred in 1660, was very unfavorable to the literature of the country. Every thing of this sort languished. Men did not dare to oppose the government. Ole Rosenknants incurred a fine of 20,000 rix-dollars for publishing his *Apology for the Danish Nobility*, and advocating the doctrine of elective, in opposition to absolute monarchy. Professor Nold was turned out of his chair of divinity, for ten years, for maintaining that *elected rulers were better than hereditary ones*, (*eligi quam nasci meliores principes.*) During the period from 1648 to 1700, few distinguished literary men flourished in Denmark. Peder Resen, was professor of law, in the University of Copenhagen, from 1662 till 1688. He wrote several codes of Danish, Norwegian, and Jutlandish laws, and left in manuscript his *Atlas Danicus*. Count Griffensfeld, who was chancellor of the University of Copenhagen during three years, did much for his country, having drawn up a code of laws, of great excellence, for the kingdom. But he was succeeded by ignorant ministers, under whose sway, discussion on the subjects of law, divinity and politics was considered treason. But the physical sciences received much attention from Olaus Borch, the Bartolins, and Olaus Roemer. During this reign a Danish grammar was prepared by the Rev. Peter Syv, and a dictionary was commenced by Counsellor Moth, or under his auspices rather, which has never been published. These efforts led to the improvement of the Danish language.

During the reign of Frederick IV., from 1700 to 1730, little progress was made in the study of divinity, law, and philosophy. The physical sciences and medicine greatly declined. Holberg was the only writer on law of this reign. His work on the Law of Nature and Nations, was long and highly approved. He wrote still better on History. Arnas Magnæus, Professor of Danish Antiquities, flourished at this period. He was from Iceland. Albert Thura wrote on the history of literature during this period. Holberg was the most distinguished poet of that day.

In the reign of Christian VI., who was no great encourager of letters, lived Langebek, Pontoppidan and Gram, all men of merit, who chiefly wrote on History. Andrew Höjer was a distinguished historian of this day. Tyge Hofman was a biographer. At this period pulpit oratory advanced greatly. In this department Peter Hersleb, Bishop of Zealand, excelled all others. Christian VI. was succeeded by Frederick V. in 1746. During his reign, literature made great progress. In his reign, Oeder, Reverdil, Bishop Pontoppidan, Carsten, Niebuhr, Rev. Hans Ström, the Lutkens, Jens Kraft, Bishop Gunverus, Elchor, Koford Anker, Suhm, A. G. Carstens, L. Thörn, Lüxdorph, Jens Höysgaard, Jacob Baden, Evald, Tullin, Stenertsen, added much to the growing literary stores of Denmark.

During the long reign of Christian VII., much was done by the ministers to promote knowledge. It was then that Denmark began to adopt the noble plan of sending, at the public expense, men of talents abroad to other lands, to cultivate their minds, and to bring back to the country whatever of science or art they might find which might be usefully transplanted to the Danish shores. The University of Copenhagen was still farther improved; schools for educating schoolmasters began to be established, as well as Latin schools of a higher character than usual, were opened. Liberty of the press was granted through the influence of the famous Struensee, in 1770, in the fullest sense, even more fully than Sneedorff and the Lutkens had hoped for during the former reign. During this reign the vassalage of the Danish peasantry, and the Danish slave-trade were abolished. The liberty of the press did not long continue in Denmark. After various vicissitudes, it was brought under such restraints, that it may be said to have been annihilated in 1799.

Politics have never formed the subject of much writing in Denmark. In 1785, however, Professor Rahbek and Mr. Pram commenced the publication of a monthly magazine, called the *Minerva*, which continued until 1809. A vast deal of talent was displayed in that periodical. Almost all the eminent literary men of that day wrote for it. Politics occupied a large space in it. Abrahamson, Tyge Rothe, Pram, Rev. Mr. Birckner, and M. de Hennings, a court chamberlain, furnished excellent treatises for the *Minerva*, in favor of the liberty of the press.* Mr. Samoe and the Rev. Mr. Birckner attacked the institution of nobility. So that not a little courage was shown in his work. But no work during that period produced such excitement as Count Schmettau's little volume on *Standing Armies*. That the fearless course of this band of advocates of reform had a good effect upon the government, is unquestionable. But no change of great moment has yet taken place on the points which they discussed.

Few Danish writers are better known in the literary world than Heiberg, the dramatic poet and general scholar, and Malte Brun, the geographer. Both were banished from the country—the former in 1800, and the latter sometime afterward—for the political opinions which they had strongly expressed in some works which they had published. Both went to France, where their talents secured them much distinction.

Professor Jens Möller, Professor P. E. Muller, Professor Heiberg, and Mr. Seidelin were popular prose writers in the early part of this century, and Thaarup and Baggesen are well known poets of that period.

Niebuhr, the historian and traveller, wrote his valuable works in the latter part of the last century, and the beginning of the present. The greatest poet whom Denmark possesses at the present day is Oehlenschläger, who is indeed reckoned among the first of all living poets. He has written much. Among the most distinguished writers of this kingdom in our day, we must also reckon Finn Magnussen, who has written on Mythology; Oersted, Schlegel, and Rosenvinge, who have written on Law; Grundvig, a sweet religious poet, of a very original genius; Rask, who has written on Languages; Müller, who has written on the Scandinavian Antiquities; Werlauff, Engelstoft, and Oersted, who have written on various subjects; Rev. Dr. Clausen, of the Theological Faculty in the University of Copenhagen, who has written on the spirit of Roman Catholicism, and Protestantism, and various works relating to the interpretation of the Holy Scriptures, and to Ecclesiastical History; Dr. Madvig, who is distinguished for his knowledge of the Latin and Greek languages, and is the editor of Cicero's *De Finibus*, and author of several other works; Professor Molbeck, author of a Danish Dictionary, and various other works illustrative of the language and literature of Denmark; Dr. Bronsted, Professor of Greek, and author of *Travels in Greece*, a work which has been translated into French and other languages; and the Rev. Dr. Münster, Bishop of Zealand, a very eminent preacher, and author of various collections of sermons and other books, partly of a religious and partly of a literary nature. In 1833, he published his *Considerations on the Doctrines of the Christian Faith*, in two volumes, 12mo; a work full of excellent views, and displaying a profound acquaintance with the mysteries of the human heart.—This catalogue might be greatly enlarged, if it were necessary to do so. Few countries of the same extent of population have so many literary men or so considerable a literature as Denmark. And it certainly must be nothing more nor less than pure love of literature and science, for their own sakes, which can induce a man to write a valuable and extended work in the Danish language, which is a language wholly unknown to the literati of the world at large, and which is probably not read by a population, in Denmark and Norway, of more than two millions and a half—for it must be remembered that Holstein and Sleswig, two very important provinces of the kingdom of Denmark, speak the German, and not the Danish language. It can hardly be the love of fame which operates on the Danish savant, inducing

* Mr. Birckner published a book on the Liberty of the Press and its Laws, in the year 1797. This book made a great sensation, and was read with vast interest. Several editions were printed, the first year after it was published.

him to write tomes of learning. Nor can it be the love of money, for surely very little can be obtained in that way, as the demand for books in that language cannot be so considerable as to enable publishers in Copenhagen to give the Danish authors anything like the intrinsic value of their works.

Denmark is rich in scientific and literary journals. The following is a list of the most important of these periodical works. In Theology—*Nordisk Tidsskrift for Christelig Theologi*, (Northern Journal of Christian Theology); *Theologisk Tidsskrift*, (Theological Journal); *Tidsskrift for Udelandisk Theologisk Literatur*, (Journal of Foreign Theological Literature). In Law—*Juridisk Tidsskrift*, (Law Journal), by Messrs. Kolderup, Rosenwinge, P. Bang, and A. L. Casse. In Medicine—*Bibliothek for Læger*, (Library for Physicians). On other subjects—*Orion*, *Historisk*, *Geographisk*, *Maanedskrift*, (A monthly work on Astronomy, History, and Geography); *Nordisk Tidsskrift for Oldkyndigh*, (Northern Journal of Antiquities); *Tidsskrift for Literatur og Kritik*, (Journal of Literature and Criticism); *Naturhistorisk Tidsskrift*, (Journal of Natural History); *Tidsskrift for Landoekonomie*, (Journal of Agriculture); *Archiv for Søvaesenet*, (Seamen's Journal); *Militært Repertorium*, (Military Repertory); *Have-Tidende*, (Horticulture). Besides these, there are some other things which we might enumerate among the periodical literature of the country, such as the annual reports of several of the literary and scientific bodies. There are also other periodical publications of less note, which we deem unnecessary to mention.

But Denmark is not rich in newspaper literature of a political character. Not that there are no newspapers in Denmark. On the contrary, they are tolerably numerous. But the censorship of the press is rigid, and by consequence, the political journals, if the newspapers of Denmark deserve that name, are exceedingly tame, and contain nothing but summaries of domestic and foreign intelligence, with the omission of every thing which might have a bearing on the government of the country directly or indirectly. Not only so, but there are other countries, respecting which an editor of a newspaper must speak very cautiously, or he will soon find himself in trouble. If any thing be said against Russia, or Prussia, or Austria, he will soon have the ministers of those governments, resident at Copenhagen, thundering away at his door, or rather the Danish government officers, through their instigation. Thus a restrictive policy fetters the newspaper press, and renders it wholly lifeless and inefficient. The consequence is that newspapers are not much read or esteemed in Denmark save for the general intelligence which they contain, of what is passing in the world, and still more, for the *prices-current* which they give of the state of the Bourse or exchange at Hamburg, at London, and at St. Petersburg. Certainly the newspaper press may be greatly abused, and made an engine of evil. But even some abuse of it is to be preferred to this total inefficiency. The day has come when the world is moved, not by large volumes, however well written they may be, but by the periodical sheet, by the newspaper skilfully conducted. Such a journal contains in the course of the year a vast amount of valuable information, not only of a political, but also of a moral and literary nature. The power of the newspaper press is just beginning to be felt in the world at large. But until this day, that influence has scarcely reached Denmark, nor can it do so, as long as the restrictions which shackle it are suffered to continue.

EDUCATION IN DENMARK.

The Danes are, in general, a well educated nation. Probably in no country in Europe, out of Germany, are the people so generally able to read. For a long period the government has encouraged education. But the present excellent state of things, as it regards primary schools, dates from 1814, when the late monarch directed that more systematic measures than had ever before been adopted should be employed to secure the instruction of all classes of the people.

To such an extent do the elements, at least, of education exist in this country, that it is very rare indeed to find a native Dane who cannot read. Many persons of great respectability have assured us that they never have seen an adult person who was not so far educated as to be able to read, and few who cannot write.

The universal prevalence of the Lutheran church in Denmark has been a most effective means of promoting the instruction of the people, at least to a certain extent. In that church it is the practice to receive to the first communion all the youth, at the age of fifteen or sixteen years, who are deemed fit to be confirmed and to come to that ordinance. And such is the extent and the influence of custom, that it is necessary to have made at least his first communion before any young person can gain any respectable employment. In most cases, even apprentices must have made their first communion before they can begin to learn their trade. If they have not done it, the master is obliged to allow them a certain portion of time every week in which to receive instruction from the pastor of the parish until they are prepared to receive the communion. This fact makes the master unwilling to receive as apprentices those who have not been confirmed. A person cannot be married unless he has been confirmed. This is almost a universal rule of custom in the countries in the north of Europe—Denmark, Norway, Sweden, and Finland—in which the Lutheran church may be said to be the sole, if not the exclusive one. But it would be rare, we apprehend, to find a pastor in any of those countries, who would receive a person to the first communion who had not previously undergone a course of preparatory instruction, and who could not read sufficiently well to be able to peruse the sacred Scriptures. And as the overwhelming mass of the people, one may say rather the entire mass, save perhaps in the large towns, consider that they would be heathen if they did not at the ordinary age receive confirmation, it happens that it is rare to find a person of adult age who has not made his first communion. This fact being universal, or nearly so, it is easy to see how great its influence must be in promoting the elementary part of an education. Certainly very many persons can read very imperfectly; but still it is sufficient to comply with the custom, or rather the law which prevails in reference to this subject. There is a sort of disgrace in not belonging to the church, which has operated very powerfully to make parents instruct their children themselves, or send them to school, in order that they may not be prevented by not being able to read, from enjoying what is considered so great a privilege. We state this fact fully here, because it has so great a bearing on the state of education of all the northern countries of Europe in which the Protestant religion prevails, and especially that branch of the Protestant Church which is called the Lutheran, or the Church of the Augsburg Confession, under which denomination it is better known on the continent.

Primary schools are established by law all over Denmark, and are maintained by the Parishes. Each Parish is obliged to furnish the means of sustaining within its limits as many schools as are necessary to give all the children within those limits an education. The Parishes must erect and keep in repair suitable school-houses. The Parishes are required to pay the salaries of the teachers. This is done in a variety of ways. In the first place, almost every school-house has, adjoining it, or at least not far from it, the house of the teacher, together with a few acres of ground which belong to it, and of which the teacher has the occupancy, as a part of his wages. In the next place he receives a certain quantity of grain, and other productions, from the Parish, also, as part of his salary. In the third place, he receives some money, but in general not a very considerable sum, for the wages of teachers are low in this country, where living is cheap, and where salaries of all sorts are not great. All things considered, perhaps teachers are as well, or as sufficiently paid as they are in any other country in Europe, save Prussia. As a general thing, they pursue the business for life; and certainly no men render more important services to the state than do those of them who are capable and faithful.

In all the primary schools in Denmark the children are instructed in the elements of reading, writing and arithmetic, and the catechism. In very many schools grammar, history, and geography are also taught.

As the primary schools are maintained by the Parishes, they are emphatically under the supervision of the Pastor of the Parish, who is required to see that suitable religious instruction be daily given to the children. For this purpose as we have just said, the catechisms, or rather two catechisms, and a history of the Bible, are not only read, but committed to memory. The first catechism that is learned is what is called Luther's Minor Catechism. The second catechism is that of Bishop Ballé. The history of the Bible is a short and excellent one written by the Rev. Mr. Birch, a Danish clergyman, who died some forty years since.

Normal schools, where teachers are educated, exist in different parts of the kingdom, and greatly contribute to elevate their qualifications and their characters, and thus improve the instruction which is given in the primary schools of the kingdom.

As we ascend in the scale, we next come to the Grammar or High Schools of the Kingdom. Of these there are in all fourteen. They are situated in the chief cities and centres of influence. They are well endowed in general—almost too much so, for they have been able not only to give free instruction to all who might come to them, but they also gave, until lately, a small premium to those who attended. At present, the pupils who can afford it, are required to pay something, but the sum is wholly inconsiderable. In these fourteen Grammar schools we have not included a very celebrated and richly endowed School or Academy at Sorøe, which is perhaps more elevated in its character than any of the fourteen of which we have just spoken. In all these Schools or Academies, the Latin, Greek, French, and German languages are taught, besides the Mathematics, the Grammar of the Danish language, History, Geography, elements of Natural Philosophy, &c. &c. There are also schools of a high order for the education of girls; but we believe that, with one or two exceptions, they are all sustained at private expense, as with us. There are also private schools in all the cities and large towns for the youth of both sexes.

Nor must we omit to mention that there are two schools, both established at Copenhagen, which the philanthropic traveller will not fail to visit, if he can possibly do so;—one is the school for the Deaf and Dumb, the other for the Blind. Both are well conducted, we have reason to believe. That for the Deaf and Dumb has just become established in a large and commodious building, which has been erected expressly for it. The number of pupils in each of these Institutions is not large.

We now come to the Universities of Denmark, which are two in number—that of Copenhagen, which is by far the more important, and which is established for the instruction of the youth of the kingdom, who speak the Danish language; and that of Kiel, for those who speak the German language.

I. THE UNIVERSITY OF COPENHAGEN.

The University of Copenhagen was founded by Christian I., the first sovereign of the Oldenburg dynasty, in the year 1479. But this prince was very poor, and could not do much for this or any other important object. So limited were the resources of this monarch, or rather of the kingdom, that when he gave his daughter in marriage to James III. of Scotland, he was compelled to give the Orkney and Shetland islands as pledges for the payment of her dowry. These possessions never returned to Denmark.

During the first sixty years the University languished, and but little is known of its history. But when the Reformation entered Denmark, the University received a new impulse. Christian III. enriched it with the possessions which he took from the Roman Catholic clergy, and gave it a new code of statutes in the year 1539. Christian VII., in 1788, augmented the number of professors, and reformed its statutes, which have remained, save with some modifications, until this day.

The number of students at the present time is between seven and eight hundred; of whom more than four hundred are students in theology, and more than two hundred receive stipends from funds given by the sovereigns of Den-

mark, or by individual benefactors. In 1596, Frederick II. made provision for the gratuitous lodging and board of one hundred students, and gave them a cloister and lands in the islands of Zealand and Falster. In 1623, Christian IV. founded the *College of the Regency*, for one hundred students, which still exists. These one hundred students lodge in the College of the Regency, but do not board there. To pay their board, they receive, sixty of them, a stipend of a dollar (specie) per week; forty of them, a dollar and a half per week. There are thirty more, who receive two dollars per week. The revenue of the University amounts each year to about \$62,000 of our money; expenditures are \$72,000. The deficiency is supplied from the interest accruing from funds granted by Frederick II. to establish the community of one hundred students, which we have already mentioned.

Besides these royal foundations, there are others established by individuals, which educate sixteen young men, by giving them lodgings and from fifty to sixty dollars per annum. Holberg, the poet, left a legacy to the University. He also bequeathed the income of a certain fund, to be given in dowries to the daughters of the professors!

The government of the University is administered by a *Senatus Academicus*, composed of sixteen ordinary professors, viz: three from the faculty of theology, three from that of law, three from that of medicine, and seven from that of philosophy. The youngest of the sixteen performs the functions of Secretary. And all the members of the *Senatus Academicus* enter that body in the order of seniority. The Rector is chosen annually from the ordinary professors of the four faculties in rotation, so that each faculty furnishes a Rector once in four years.

There are in the University of Copenhagen, in the faculty of theology, 3 ordinary and 2 extraordinary professors; in the faculty of law, 4 ordinary and 1 extraordinary professors; in the faculty of medicine, 3 ordinary and 2 extraordinary professors; and in the faculty of philosophy, 9 ordinary and 12 extraordinary professors—in all, 36 professors. Besides these, there are three *Docentes*, or private teachers, and three teachers of modern languages, viz: French, English, and German.

Besides the course of public lectures which he is required to give, each professor gives private courses, after the manner which we shall detail in speaking of the University of Kiel. The professors of Copenhagen, however, receive much more for their private lectures than do those of Kiel—some of them receiving as much as two or three and even four dollars from each person who attends, for a series of lectures of one hour per week, during the term of six months.

The administration of the funds of the University is by a *questor* and two members of the *Senatus Academicus* called *inspectors*. The general administration of the universities, as well as that of the schools of the kingdom, is intrusted to a *Direction*, composed of three members, who transmit its reports directly to the king.

Attached to the University there is a *Polytechnic Institute*, in which there are six professors and a superintendent of a workshop. These professors give courses of lectures on *all the branches of Mathematics*; on *Practical Chemistry*; on *Physics*; on *Mechanics*; on *Natural History*, *Mineralogy*, *Botany*, and *Zoology*; and on *Drawing*, both *Geometrical* and *Mechanical*. The course lasts two years. This Institute dates from 1829. It owes its existence to the zealous and enlightened exertions of Professor Oersted, its Director. It has already done much good.

The University library contains about 80,000 volumes, and is one of the best selected libraries in Europe. It contains a large collection of manuscripts in the Icelandic and other northern languages. This library dates from 1728. The former library was totally lost in the great fire of that year. The munificence of the crown, united with that of individuals, among whom the name of Arne Magnussen is conspicuous, soon more than repaired the loss.

The University of Copenhagen has had many distinguished men among its professors, in former times. Tycho Brahe here delivered a course of lectures

on Astronomy, Holberg on Literature, Bertolin on Medicine. Among the present professors are several of eminent merit in respect to talent; such for example are Clausen, Oersted Madvig, Molbeck Oehlenschläger, &c.

It is a misfortune that whilst some countries have too few learned men in proportion to the extent of their population, Denmark has too many. The posts which literary men can fill are all occupied, and those that pass through the University have often to wait several years before they can obtain a place suited to their attainments.

We may add that the young men who spend well their six years in the Gymnasium and four in the University, come forth very mature scholars.

FACULTY OF THE UNIVERSITY OF COPENHAGEN.

THEOLOGY.

Professors.—Dr. Henr. Nic. Clausen, Dr. Matth. Hag. Hohlenberg, Dr. Car. Æmel. Scharling, Dr. Chr. Thorn. Englestoft, Johannes Martensen.

LAW.

Professors.—Dr. Matthias Hastrup Bornemann, Dr. Jan. Laur. Andr. Kolderup-Rosenvinge, Joan. E. Larsen, Dr. Ant. Guil. Scheel, Fred. Christ. Bornemann.

MEDICINE.

Professors—Dr. Olaus. Lundt Bang, Dr. Daniel Fredericus Eschricht, Dr. Carolus Otto.

Private Teachers.—Dr. C. E. M. Levy, Dr. A. G. Sommer.

PHILOSOPHY.

Professors.—Dr. Laur. Engelstoft, Dr. Johannes Christianus Oersted, Dr. Janus Wilken Hornemann, Dr. H. C. Schumacher, Dr. Adamus Oehlenschläger, Dr. Ericus Christianus Werlauff, Dr. Petrus Olaus Bronsted, Dr. Fredricus Christianus Sibbern, Dr. J. Reinhardt, Dr. Greg. Begtrup, Dr. F. C. Petersen, Dr. Joach. Fred. Schouw, Dr. Will. Christophorus Zeise, Christianus Molbeck, Dr. G. Forchhammer, Dr. Jo. Nic. Madvig, N. C. L. Abrahams, C. F. R. Olufsen, Dr. C. Th. Johannsen, Joannes Matthias Velschow, C. Ramus, Johannes Martensen.

Private Teachers.—Edvardus Augustus Scharleng, Dr. F. Beck, Adolphus Fredericus Bergsøe.

II. THE UNIVERSITY OF KIEL.

The University of Kiel is reckoned among those of Germany, inasmuch as it was established for the benefit of Holstein and Sleswig, whose population is German, and which therefore belong to that wide-spread country, all of whose inhabitants speak the German language, though it is divided into 38 States, without counting the free cities of Lübeck, Hamburg, Bremen, and Frankfort-on-the-Maine.

This University was established in 1665, by Christian Albert, duke of Holstein; hence its name, *Christina Albertina*. At this institution not a few of the young men from the Germanic portions of the kingdom of Denmark have been educated. Its present number of students is about 260, who are divided among the four faculties of Theology, Law, Medicine, and Philosophy.

The professors of this University are ranged as follows:—in Theology, ordinary professors 4, extraordinary 1; in Law, ordinary professors 4, extraordinary 2; in Medicine, ordinary professors 5, extraordinary 2; in Philosophy, ordinary professors 7, extraordinary 3—in all, 28. Besides these, there is one private lecturer in theology, two in law, three in medicine, six in philosophy, and three teachers of modern languages—Icelandic, French, and English. So that the whole number of the professors, lecturers and teachers, employed in giving instruction in the proper studies of this University, is 43; without counting the teachers of practical mechanics, music and riding. The number of volumes in the library of the University is about 60,000; and the philosophical and chemical apparatus is sufficient.

The faculty of this University is very respectable, though enjoying less celebrity than those of some of the larger universities of Germany. In the theological department, the Rev. Drs. Pelt, Man, Dormer and Thomsen, as well as Professor Lüdemann, are all known in Germany as authors of valuable works on some branch or other of theological science. They conduct a journal, devoted to criticism and theological knowledge in general. In law, all the professors are accounted men of ability. In medicine, Professor C. H. Pfaff is

one of the most distinguished chemists in Europe. Whilst in philosophy, Nitzsch is excelled by no one in his knowledge of the Greek language and Greek literature. Many of the other professors have also attained to a very considerable celebrity.

In the University of Kiel, as in almost all the universities of Germany, the professors, ordinary and extraordinary, receive certain salaries, which are not usually very large, from the government of the country, or from funds belonging to the University, for which they deliver, each, a series of public lectures, which, of course, are gratuitous. But besides these, they also deliver what are termed *private* lectures, for which the students pay, each, a small fee per term for each series which he may choose to attend. This fee differs, in different universities. At Kiel, it is about a dollar, of our money, for a series of one lecture per week for the term of six months. It is most usual to count by hours in this matter. For example, if a professor delivers a lecture of an hour in length (which is the usual length of a lecture) five times a week—that is one a day for five days of the week—which is attended by thirty students, who pay him each one dollar for each series of lectures of one hour per week, during six months, he will receive 150 dollars for that period, or at the rate of 300 dollars per annum. If he has more than thirty students attending his private lectures, or delivers private lectures more than five hours per week, he will receive a proportionably greater amount. That this mode of sustaining a university or college, has some advantages, no one can deny. But that it is also attended with very great evils, which counterbalance them, might be easily shown. One thing, however, we ought in candor to say; it is, that this plan, however unfavorably it may strike our minds—as we are not accustomed to any such thing in our country—has almost universal prevalence in the universities of Germany to support it. It would thus appear to have operated usefully, or, one would suppose that its adoption would not have become so general, nor its continuance so long.—We will only add, that the University of Kiel derives about 60,000 Danish dollars, or somewhat more than \$30,000 of our money, annually, from the national treasury.

FACULTY OF THE UNIVERSITY OF KIEL.

THEOLOGY.

Ordinary Professors.—Dr. G. T. Francke, Dr. A. F. L. Pelt, Dr. H. A. Man, Dr. J. A. Dormer.

Extraordinary Professors.—C. Lüdemann.

Private Teacher.—Frid. Ant. Löwe.

LAW.

Ordinary Professors.—Dr. Nic. Falek, Dr. M. Tönsen, Dr. G. C. Burchardi, Dr. F. Kierulff.

Extraordinary Professors.—Dr. P. D. Chr. Paulsen, Dr. Aemilius Herrmann.

Private Teachers.—Dr. J. Christiansen, Dr. A. C. J. Schmid.

MEDICINE.

Ordinary Professors.—Dr. C. H. Pfaff, Dr. C. R. W. Wiedemann, G. H. Ritter, Dr. A. L. A. Meyn, G. B. Gunther.

Extraordinary Professors.—Dr. F. H. Hegewisch, Dr. W. F. G. Behn.

Private Teachers.—Dr. G. A. Michaelis, Dr. W. H. Valentiner, Dr. Aemilius Kirchner.

PHILOSOPHY.

Ordinary Professors.—Gregor. Guil. Nitzsch, Justus Olshausen, H. Ratjen, Henr. Fred. Scherk, Georg. Hanssen, Dr. A. L. J. Michelsen, H. M. Chalybaeus.

Extraordinary Professors.—J. M. Schultz, Dr. Ern. Ferd. Nolte, Dr. F. W. Forchhammer.

Private Teachers.—Dr. Guil. Klose, Dr. N. Thomsen, Dr. C. Tielle, Dr. E. Osenbrüggen, Dr. M. Baumgarten, Dr. Otto. Jahn.

LECTURERS ON LANGUAGES.

Dr. C. Flor, Henr. de Buchwald, S. Lubben.

Jo. Guil. Cramer, *Mechanician.*

G. Chr. Apel, *Teacher of Music.*

P. Guil. de Balle, *Riding Master.*

(To be concluded in the next number.)

A BRIEF ACCOUNT OF THE OLD CONGREGATIONAL CHURCH AT DORCHESTER, SOUTH CAROLINA.

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"To the Puritans," says Hume, "the English owe the whole freedom of their Constitution;" and certain it is, that the benefits which they have conferred, are not confined to the mere planting of colonies on "the stern and rock-bound coast" of New England. The great truths they developed, and in the advocacy of which they counted not their own lives dear unto them, lie at the foundation of true civil government; they are interwoven with every principle of our constitution, and contain within themselves the elements of civil and religious freedom.

It was a little band of these men, congregated in the beginning of 1630, in the new hospital at Plymouth, England,* who after a day of fasting and prayer, called Rev. Messrs. Maverick and Warham† to be their pastors, and resolved to emigrate to New England. They sailed on the 30th of March, 1630, in the *Mary and John*,‡ a ship of 400 tons, commanded by Captain Squeb, and reached America in two months. But so far from fulfilling his engagement to take them to Charles River, "the captain put us," says a passenger,§ "ashore and our goods, on Nantasket Point, and left us to shift for ourselves in a forlorn place in this wilderness." They soon, however, selected a place, called by the Indians Matapan, but to which they gave the name of Dorchester, "because several of the settlers came from a town of that name in England, and also in honor of the Rev. Mr. White of that place." Dorchester, therefore, is the third oldest town in New England, and the first in the old County of Suffolk, having been settled several months before Boston, then called by the Indians Shawmut, and by the English Blaxton's Neck, as an Episcopal clergyman of that name was the only inhabitant of the peninsula.|| In common with all the early emigrants they suffered many privations and hardships, but they bore them with a Christian manliness and fortitude. Their hearts quailed not at every lion in the way; dangers nerved them with courage, and trials but enhanced their energy. "Oh the hunger," says Captain Clap, himself an eye-witness of what he describes, "that many suffered and saw no hope in the eye of reason to be supplied only by clams, and muscles, and fish. We did quietly build boats, and some went fishing, but bread was with many a scarce thing, and flesh of all kinds as scarce. And in those days when in our straits, though I cannot say God sent a raven to feed us, as he did the prophet Elijah, yet this I can say to the praise of God's glory, that he sent not only poor ravenous Indians which came with baskets of corn on their backs to trade with us, which was a good supply unto many, but also sent ships from Holland and from Ireland with provisions, and Indian corn from Virginia, to supply the wants of his dear servants in this wilderness, both for food and raiment. * * * * Thus God was pleased to care for his people in time of straits, and to fill his servants with food and gladness. Then did all the servants of God bless His holy name, and love one another with pure hearts fervently." We could follow with much pleasure the gradual rise of this little settlement, tracing step by step its increasing influence and usefulness; but we must pass over half a century of its existence in order to come more directly to the topic under consideration.

By the charter of Charles II. and the constitutions of Locke, the Anglican Church was the only one legally recognized in South Carolina, though there were provisions in both favorable to other creeds.—During its infancy, Carolina presented the strange spectacle of a colony founded by bigoted churchmen, and

* Rev. Dr. Harria's account of Dorchester in vol. ix. Mass. Hist. Coll. 1st series.

† Morton's New England Memorial.

‡ Winthrop's History of New England, i. 29.

§ Capt. Roger Clap, in Winthrop's New England, i. 28.

|| Holmes's Annals, i. 256.

governed by Dissenters. Blake was a Presbyterian and Archdale a Quaker. But though described by the latter as "an American Canaan, a land that flows with milk and honey,"* it was a spiritual desert, for several years elapsed before there was a priest to bear the Ark, or minister at the altar; there were however, "sundry godly Christians there, both prepared for and longing after all the edifying ordinances of God."† Their Macedonian cry was heard and answered. Joseph Lord of Charlestown, Ms. who four years before had graduated at Harvard, and who was then teaching school in Dorchester and studying theology with its pastor, offered to go thither, and on the 22d of October 1695, those designing to emigrate with him were embodied in a church, over which he was solemnly consecrated pastor.‡ The churches of Boston, Milton, Newton, Charlestown, and Roxbury, by their delegates or pastors, assisted in the services. The gathering of this little flock "to encourage the settlement of churches and the promotion of religion in the southern plantations," is a bright epoch in the moral history of New England. Sixty years before, the village of Dorchester had planted the first church in Connecticut, and now she had gathered another to send to the far distant borders of the south. In little more than a month they were ready to embark, and their faith and ardor kept pace with the advancing hour of separation. The parting scene was solemnized by the holy services of religion. Gathered together for the last time in New England, in the house of God, their former pastor, Mr. Danforth, preached a most affectionate and moving valedictory. The passage selected was from Acts xxi. 4—6, in which is detailed the parting scene between the disciples at Tyre and Paul and his companions; and the peculiar applicability to their own circumstances rendered it singularly interesting and appropriate. We can but faintly imagine the effect of such a discourse from him who for thirteen years had broken to them the bread of life, whose ministrations they now enjoyed for the last time. Around them were the cherished scenes of childhood, the hearths of their kindred blazed here and there, with their thrilling associations. The thought of their homes, their parents, and their companions, their sacred tabernacle, and their beloved village, now about to be relinquished forever, rushed to their minds with overwhelming potency. But at the sacramental table they had dedicated themselves to the service, and they drew not back from the eucharistic covenant. On the 5th of December they sailed, and when the sun sunk beneath the western hills, the first missionaries which ever left the shores of New England were offering up their evening sacrifice on the bosom of the Atlantic. There was something morally sublime in the spectacle which they presented. It was not the departure of one minister or of one family, but of a *whole church*. There were women there in their feebleness, and children in their helplessness; there were the young in their buoyancy, and the aged in their gravity; all relations of life were there, and all had been consecrated to Christ. The distance which they emigrated was geographically short; but at that period, a century and a half ago, the undertaking fully equalled in its dangers the most hazardous voyages of the present day; and a moment's meditation will convince us that there was even more heroism in leaving Dorchester for Carolina in 1695, than in sailing from Boston to India in 1841. The first part of their voyage was boisterous and unpleasant, and on the eighth day they kept a fast on account of the perils to which they were exposed; and He who holds the winds and the waves in the hollow of his hand heard their cries, so that on the 20th they landed in Carolina. Following the course of the Ashley River they found on its northeasterly bank, about twenty miles from Charleston, a rich piece of land whose virgin soil and whose stately woodlands with its interlacing vines, and evergreen, misletoe, and drapery of moss, were well adapted to their purposes, and which they immediately selected for their future home, to which, in memory of their native place, they gave the name of Dorchester. Here upon the 2d of February 1696, they raised their grateful Ebenezer by celebrating for the first time in Carolina the

* "A new description of that fertile and pleasant Province of Carolina, &c. by John Archdale, late Governor of the same."

† Rev. John Danforth's Sermon.

‡ Harris's account of Dorchester.

holy sacrament of the Lord's Supper. The colony of Carolina derived many important advantages from New England, but nothing which at all equalled the benefits conferred through the emigration of this Christian church—the planting of it, with all its precious ordinances and influences, in the vicinity of its capital. It was a work honorable to the character and worthy of the religion of the Puritans.

Rev. Mr. Danforth, in his valedictory sermon above referred to, said, speaking of the southern plantations, that, “there was not in all that country neither ordained minister nor any church in full gospel order.” The impression which this passage conveys is at variance with actual facts, as there were both churches and clergymen in South Carolina prior to the arrival of the pious Dorchestrians. In 1681–2, according to Dr. Dalcho,* a large and stately church surrounded by a white palisade, was erected in Charleston, entitled St. Philips, of which Rev. Arthur Williamson was the first pastor, who is known to have been here in 1680, and who was succeeded in his office in 1696 by Rev. Samuel Marshal, M. A.

The Baptists, according to Ramsay, who however has given us no authorities for his assertion, formed a church in Charleston in 1685, under the pastoral care of Rev. Mr. Screven, who had labored for two years previous as an Evangelist, and who remained with them until his death in 1713. The incipient measures taken to destroy the Protestants by Cardinal Mazarine and Louis XIV. from 1665 to 1685, caused many of the Huguenots to leave France and seek security in less bigoted lands. Forty-five of them were sent over by the English Government in the frigate Richmond, in 1680; and on the revocation, by Louis XIV. on the 8th October 1685, of the edict which Henry IV. on the 13th April 1598 had signed at Nantz, granting “perpetual and irrevocable liberty of conscience to the Protestants,” multitudes in the general flight which ensued sought shelter on the banks of the Santee and in the capital of Carolina.

That they brought their own clergymen with them, and maintained religious worship, is evident from an order of the Grand Council, dated 21st June 1692, which directs “that the French ministers and officers of their church be advised that they begin their divine exercise at 9, A. M., and about 2 in the afternoon, of which they are to take due notice and pay obedience thereunto.” The Independents also (and till 1730 the church was indiscriminately called Presbyterian, Congregational or Independent,) had their meeting house in 1690, and the Rev. Benjamin Pierpont, their first minister, was settled in 1691 and died in 1696–7, when Rev. Mr. Adams for a short time ministered in his place. These, with other facts, sufficiently prove that Mr. Danforth erred in his statement, and that the church which emigrated from New England was not the first in the province of South Carolina. Rev. Mr. Lord remained over twenty years with his people, when he returned to Massachusetts, and on the 15th June 1720 was installed pastor over the church in Chatham. Rev. Hugh Fisher was his successor at Dorchester, who dying on the 6th October 1734, was in turn succeeded by Mr. John Osgood, a recent graduate of Cambridge, and a native of Dorchester, S. C., at which place he was ordained March 24th, 1734–5. Under his ministry the church greatly prospered, though the period was one in which their temporal affairs were greatly deranged by the Spanish war. “About two years ago,” he writes in 1746, “the number of communicants in our church were but little over thirty, now there are above seventy.” In 1754 Mr. Osgood removed with the Dorchestrians to Midway in Georgia, at which place for a year or two his flock had been gradually gathering. The reasons for this change are stated at length in the records of the Midway church.† Mr. Osgood was long a blessing to his charge, and for over thirty-eight years he preached to them the oracles of God. His family were happily settled around

* An historical account of the Protestant Episcopal Church in South Carolina, p. 26. Dr. Ramsay, in his History of South Carolina, pp. 11–23, places it in 1690, but I think the testimony which supports Dr. Dalcho's date conclusive.

† Vide, an excellent little pamphlet compiled by John B. Mallard, M. A., entitled “A short account of the Congregational Church at Midway, Geo.” In this narrative Mr. Mallard has felicitously brought together all the principal facts, collected from a number of historians, pertaining to this interesting settlement. Would that every Church in South Carolina and Georgia had a Dalcho or a Mallard to gather up and preserve its memorials.

him—his people were prosperous and contented—a church had risen up in the midst of the wilderness, and the time had come when he could say with Simeon, “Lord, now lettest thou thy servant depart in peace,” and in peace he did depart on the 2d August, 1773. His dying words were, “Oh my friends, how sweet it is to be with Jesus.”

CLERICAL HABITS OF STUDY.

THE learned professions, commonly so called, from their nature, require study in those who exercise them. Professional success and usefulness depend upon habits of diligent, patient and careful study, as much as upon genius and talents.

These remarks apply with especial force to the Christian ministry. It being the first object proposed by the Saviour himself, that the gospel should be preached, i. e. declared in the form of public instruction, it is indispensably necessary that the life of the Christian minister, be a life of study. Custom, and the appointment of Providence, have made it a rule, that the Sabbath shall be devoted to the work of public instruction, in the form of sermons, on subjects set forth in the Scriptures. Religious assemblies expect to hear, and conscientious ministers generally prepare to deliver, two regular discourses on the Sabbath; besides perhaps a less formal lecture in the evening, or during the week, or both; but as respects the Sabbath especially, no minister can satisfy himself or his congregation, with less than two sermons.

Taking these latter as the extent of the public labors of the minister, and leaving out of the estimate, lectures and occasional discourses, it is obvious, that in order to the respectable, much more the useful exercise of the ministry, there should be a great amount of intellectual labor. To prepare two good sermons each week, or one hundred in each year, justly considered, is no light matter; especially if the ministry be exercised in a congregation as intelligent as those in the generality of our New England parishes. A man who enters the ministry must make application of his best powers of mind, to the investigation of sacred subjects, and put into some form the results of his investigations. It may not be so material that his sermons be always written out; yet the experience of the most acceptable and useful preachers, has shown that the best form of embodying the results of study, is to put them into regularly composed and written discourses. And it will doubtless be proper that we consider the preparation of public religious discourses as embracing these two things.

The object of the present essay is to offer a few suggestions upon habits of study in ministers. Our remarks will be confined strictly to those studies which are professional. If the love of study, a spirit of literary or scientific enterprise, and the careful husbanding of each moment of time, permit the minister to pursue objects which are aside from those of his profession, it is well. Generally speaking, however, it demands the diligent exercise of a minister's best powers of mind and heart, and the whole time which can be appropriated to mental toil, to do justice to those studies which are strictly professional. The civilian, the physician, the statesman, the liberally educated merchant, the wealthy scholar, and others, may find leisure for the pursuits of general literature and science. But a minister, with correct views of the objects of the sacred office, and of the magnitude of the intellectual labors demanded for the proper fulfilment of that office, will find little time for such studies. That sacred science to which he is devoted, *theology*, is one, in his pursuit of which he must act on the direction of Paul to Timothy, “Meditate on these things; give thyself wholly to them.” To make weekly preparation to deal wisely with immortal spirits but “little lower than the angels,” to “feed them with knowledge and understanding,” to edify the church, to build up the kingdom of the Lord Jesus

Christ in the earth, a minister must almost literally live in his closet as the place of prayer and study.

Public sentiment, in the portions of our country where religious institutions are most prized and best supported, is, that the first business of a minister is to study. All expect to see the physician, the lawyer, the political man and the legislator abroad, mingling among men. The objects of their respective professions require it. But almost every one seems to know that the minister's most appropriate place is that particular apartment of his house commonly called "the study." That minister who is known or believed to be little there, because he is very much abroad, and whose habits of continual visibleness among other men, and the leanness of whose discourses on the Sabbath, give occasion to his people to say, "he does not love to study"—that minister certainly injures his own influence, depreciates his office in the estimation of other men, and limits his usefulness in the service of his Lord and Master.

Some of the temptations to the neglect of study, to which the minister is liable, should be noticed.

One of these is indisposition to mental toil. He may like to read, for this is an easy employment; but to *study*, in the sober sense of the term, he may be altogether disinclined. This may be a pardonable feeling after the exhaustion of the Sabbath. Sometimes the excitement of Sabbath labors induces an unnatural and nervous activity of the mind, requiring to be allayed by rest. And Monday, with a *studious* minister, should be a day of relaxation. But as a *mood*, at other times, when, if he be in good health, the minister should be engaged in making his preparations for the next Sabbath, it is a temptation against which he should watch, and make a firm and conscientious resistance.

Caution should be exercised against yielding to the influence of imaginary ailments, or of real ones which are slight, and would not be heeded a moment in the way of some employment preferred to study.

The temptation to postpone preparation for the Sabbath till the week is far advanced, is another. This may be rendered plausible and powerful to a minister, by the fact that he has succeeded, occasionally, in making acceptable and respectable preparation in a short space of time, when, by some providential occurrence, he has been compelled to change his subject and take another, late in the week. Or when peculiar circumstances have given an impulse to his mental powers, he may be very successful in the late preparation of a sermon. This however is no warrant for depending upon late studies. And with the exception of especial cases, it will generally be found that sermons not studied and composed till Friday or Saturday, will be more or less imperfect in their preparation, and will come very far short of answering the objects of Sabbath day preaching. Such sermons will want that richness in Scripture instruction, which is the fruit of patient and long continued search of the Bible; will be lacking in appropriateness to the wants of souls; in clearness of conception, connectedness and finish, both in the sentiment and rhetorical preparation. In short, a Friday or Saturday sermon will generally be an indifferent affair; a written extempore; scattering, possibly long, but slender, wanting both in substance and soul.

The temptation may exist to depend upon talent or genius, moderate though they be. Where a minister thinks himself possessed of powers, which, under high pressure, he can bring to bear upon a subject, and make a sermon while he preaches it, study will probably be neglected.

It ought to be seriously considered by every minister, that the great and solemn subjects of divine revelation, and on which it is important to preach, cannot be disposed of in the extempore workings of the mind consequent on vain confidence. They demand study "with all *humility* of mind;" and allied with this humility, patience, industry, perseverance, and the careful exercise of the best powers of the man. The industrious and eloquent Dr. Porter, of Andover, once remarked in his lecture room, in speaking of the time requisite to prepare a sermon, that he wrote the principal part of his discourse entitled, "Great effects from little causes," at a sitting of four hours; but he mentioned this as unusual success for him, and he connected with it a caution against relying on such efforts.

The temptation to exchange subjects is another. If the discovery of difficulties, and the necessity for long and patient investigation of a subject in hand incline the minister to retreat from his undertaking, he does injustice both to his mind and his conscience. Yielding to this temptation, he accustoms himself to make but moderate efforts at investigation, and becomes an easy and superficial student. And so often as he finds himself brought to a stand, by some difficult point, perhaps midway in the preparation of a sermon, he lays it aside; and thus, in process of time, accumulates a stock of half written or quarter written sermons, and introductions to sermons, from among which he rarely gets help, because that in finishing one of them he will have to grapple again with the same difficulties by which he has been conquered before.

The temptation to misdirected study is another; falling upon a subject or topic curious rather than biblical, important and instructive; and laying out upon it time and intellect for which it will not pay, in the spiritual benefit of either the preacher or his congregation.

The temptation to favoritism in subjects is another. This is shown in following the bias of the mind to preaching mainly upon a certain class of subjects. The mind runs in a circle where it is familiar and at home; but where the matter of the sermons will be "*semper eadem*." Admit that it is important to act on the direction, "precept must be upon precept, precept upon precept, line upon line, line upon line;" still this cannot warrant the continued reiteration of the same topics or subjects, in different forms, as a relief from the necessity for studying less familiar ones.

To study subjects upon which the mind alights, instead of taking the Scriptures as a book of subjects, is another temptation. In such a habit the subject is chosen first, and then the text is hunted up and brought to the subject, rather than the subject derived from the text; and its use is little more than to endorse the idea which may have been conceived by the preacher, but which may not open a field for profitable instruction, or one requiring much labor. It is comparatively easy to start upon a topic and spin out a long line of thoughts, tenuous as the spider's web. But this line, wound about the hearer for an age, he will hardly feel; it will produce upon the conscience no sensation like that of a chain—a binding chain of holy scriptural truth.

Another temptation is to begin to compose a sermon without previous, deliberate, careful investigation of the subject; of course without a plan; and depending upon the excitement or friction of composition to give impulse to the mind. "I begin my sermon and write along a little from day to day, as I happen to think," said a minister once, in describing his process in making a sermon. Now if every sermon has a *beginning*, a *middle*, and an *end*, it would not be strange if, in the process of which we now speak, the sermon, when preached, should present itself to the mind of the discerning hearer the wrong end first, or by the broadside, or the middlemost. If it be important that we should make our hearers begin with the beginning of a subject, and go regularly through it with us, then the sermon must begin at the beginning; and of course the preparation of it must be in study, which has reduced to order all the thoughts upon it which have been conceived.

Another temptation is that to night studies. A good brother, a man of talent he is too, but apt to study more by night than by day, once said as an apology for the defects of a sermon which he read before his association, "It was written in one night." Now if the sermon were a good one, and proper to read to a body of ministers, there would seem something of self-compliment under cover of the apology, as showing what he can do in a short time. Of this Christian modesty would teach to be cautious. But if the sermon were defective, as the apology professed to confess, then it might with some propriety have been said, "Brother, why not treat us with so much respect as to read us a sermon to which you have devoted a generous portion of time; and not give us the hurried, nervous and excited lucubrations of one night."

The association of that favorite phrase "the midnight lamp," with intellectual toil and eminence, is a very unfortunate one. It is difficult to conceive of the night being a better time for the labors of the mind than the day; or that *dark-*

ness, midnight darkness, should be more favorable to clear and efficient thinking than the light of the sun. If the object of study were, to bring the imagination into play, or to wake up the fancy into a fit of gloomy revelling, and to put upon paper its diseased nocturnal flights and fanciful ravings, then let the night be taken for study. But if the object is to bring into healthy, powerful, and successful exercise all the faculties of the soul, and to prepare to meet an assembly of immortal souls, with the fruits of deliberate, thorough thinking; then let the Christian minister use the daytime for study. God made the day as much for the work of men's minds as for that of their hands.

Two remarks should here be made respecting Sabbath studies. In the first place it is questionable whether they are right. Some ministers are so conscientious—and perhaps all should be so—as not to study for the pulpit on the Sabbath. In the second place, Sabbath studies, added to the labors of the pulpit, are injurious to the health, as inducing excessive fatigue and mental excitement. Many a fine constitution is injured thus, probably.

Dissatisfaction with the results of our own intellectual efforts may be another temptation. This perhaps sometimes occasions that changing of subjects of study, already mentioned. There may be one natural and good cause for this dissatisfaction, in the mind of the minister; a conception of what he would accomplish in a sermon, if able; and which, if not beyond his grasp, yet requires his longest and strongest reach. This feeling may be turned to excellent account, as leading to a high aim, and an extensive view of a subject. But it becomes a temptation when it induces discouragement, and leads to instability of mind and a needless change of the subjects of investigation. With this may finally arise distaste to the subject itself, of which its nature, as set forth in the word of God, should make a conscientious man afraid. To get tired or discouraged in studying God's good word is sinful.

The temptation to preach old sermons often, instead of writing new, is another. While the preaching of an old sermon may be occasionally necessary, to recall the minds of a congregation to a particular subject on which the minister cannot write another and better sermon; or as rendered unavoidable by providential interruptions of the studies of the week; or by sickness; or when the repetition of a particular sermon is requested by some of the hearers; still these cannot justify the practice of frequent preaching of old sermons. Along with this may be the temptation to depend upon frequently exchanging pulpits with brethren; a practice to a certain extent proper and useful, and occasionally necessary; but a very improper resort, as a relief from the necessity for study.

There is still another temptation of considerable speciousness, that to the substitution of pastoral visiting and social intercourse with parishioners, in place of study. It is sometimes said of a minister, "he is a better pastor than student." A people are sometimes said to be reconciled to ordinary preaching, because their minister is "so good a pastor." Now it should be remembered that ministers and their people are not authorized by the Bible to compromise the one of these departments of labor for the other. Important as is "testifying from house to house, repentance towards God and faith towards our Lord Jesus Christ," and desirable as it is that a minister be suitably social in his intercourse with his people, yet "publicly" to testify, is placed before this; and for this the minister must prepare by private study. But there is another point here to be considered; indolent habits of study will insensibly and inevitably make a minister a poorer pastor. If he is to be instructive and profitable to his people, in his pastoral intercourse, he must draw upon his resources of knowledge attained by reading and study, as much as in his preparation and preaching of sermons. In short, a minister cannot be a good pastor without being a diligent student. He is to "bring forth from his treasure, things new and old," in pastoral labors as well as public ones; and he will not have them in his treasure, to bring forth, unless he accumulates them there by diligent study.

Another temptation is, to consider the study and preparation of sermons as a task, and to be done as a matter of duty, rather than as a privilege and a pleasure. This should never be the case in one who professes to have entered

the ministry from love to God and his truth, and to precious souls. The mere lover of natural science delights in his studies, and pursues them with relish and enthusiasm, which in themselves render study a source of enjoyment. A minister ought not to be behind the mere scholar in this point. It is related of a late venerable New England minister, that in the latter months of his life, when afflicted with disease and infirmity, and cut off from the pleasure of public ministrations, he continued to solace himself under his bodily sufferings, by pursuing study, with his mind's eye upon his people, as he had been accustomed to do in his days of vigor and health. Preparation for the pulpit should be, with every minister, next to communion with God, his sweetest, most divine employment, and to be so loved that he shall be reluctant to resign it till he resigns his breath.

Another temptation is to study by the aid of stimulants, or narcotics; tea, coffee, or tobacco, by chewing, smoking, or snuffing. The unhealthy, spasmodic and nervous operations of the mind, under such influences, are not what we should bring to bear upon the word of God. A very excellent minister, now deceased, was several years since mentioned to the writer of this article, as often smoking a segar, before beginning to write a sermon. Is this right, in a minister of the gospel? What if a Byron stimulates his mind for his studies with gin. What if a certain British statesman of a former time exhausted half a dozen bottles of wine, in a night of intense study, of an affair of state. Let not the "ambassador for Christ," the messenger of the "King of kings," call to his aid any such instrumentalities. He, of all men, should bring to his studies a mind in its most natural and healthy state; and acting under no other impulses than those of conscience, love for the truth and for his work, the impulses of the grace of God in the soul.

Here should be noticed another temptation; to study with the mind tinged and goaded by circumstances unfavorable to the temper, and in the operation of unhappy feelings, rather than interested in the faithful investigation of divine truth. A shrewd minister once remarked, after listening to a severe and scolding sermon, "Brother — preaches as though he were accustomed to speak to a 'rebellious house.'" The studies of a minister, almost unconsciously to himself, may be influenced by some vexing difficulty, or some irritating controversy in which he is concerned; and his mind, in the excitement thus arising, may operate powerfully upon almost any subject; yet with a lamentable want of that sacred solemnity and sweetness of spirit which belong to the contemplation of divine truth.

The temptation to rely upon what are called extempore efforts, is another; if not wholly, yet to such extent, that a minister carries very imperfect preparations into his pulpit; and depends upon filling up deficiencies there, in preaching, and under the impulses of the excitement of delivery. It may do for some great and eloquent doctor of divinity to stop in his sermon, and throw his spectacles up upon his forehead, and turn aside from his notes; and in the kindling of his mind strike out perhaps some of his boldest and best thoughts; but this does not prove that we every day ministers, of only common talents, can safely lay aside the practice of thinking with pen in hand, and depend upon outlines of our discourses, written upon half a quarter of a sheet of foolscap, perhaps none. Because some Senator or Representative in Congress, upon the spur of an occasion, and in the heat of debate, can throw off an able speech of half an hour, unexpectedly to himself, and which shall electrify the galleries, and turn the scale in a vote upon a great question of state; does it therefore follow that a minister in the pulpit can depend upon preaching in this manner? The humorous and erratic Rev. David Austin, of Connecticut, used to talk of what he called "*preaching extrumperry*;" and such is liable to be much of the preaching done in a dependence upon extemporaneous powers, without previous study.

The temptation to depend upon what may be called intuition, is another, giving that view of a subject which one gets at sight, or in a very brief contemplation; and which, however imperfect, may seem to the preacher a good and sufficient view. It is possible that a minister might for a time preach a sermon, as it were impromptu, every day in the week, thus; but what would be

the true worth to a people, of seven such sermons, regarded as discussions of Scripture subjects, and as so many breakings of the bread of life to a congregation of immortal souls? They would be spare food, unquestionably. Among the designs of Divine Providence in appointing only one day in seven as a Sabbath and season for public instructions, was doubtless this, that the minister of the gospel might have ample time to prepare to preach twice instructively and powerfully, and that his people should have sufficient time to digest what they have heard. Does any minister ordinarily accomplish more than this? Who preaches three times on the Sabbath, and perhaps once, twice, or thrice in the week, and always does it well? Is preaching a work that can be so lightly done? It is related of the eloquent Robert Hall, that when once asked to preach a third sermon on the Sabbath, he replied, "*Sir, do you think I spit sermons?*" What is a sermon, properly estimated and described? Or rather what should it be, in its exhibitions of the truth of God, and its effects on the hearts and minds of men? It is not a composition thrown off as one would talk at his evening fireside, or as a demagogue would make an harangue in a town meeting or a political caucus. It is a message from the Lord of Hosts to sinful, wandering, dying men; a solemn affair, therefore.

But we should mention some of the appropriate characteristics of ministerial study.

1. *Conscientiousness.* Intellectual toil is a minister's *duty*, as much as prayer and keeping his own heart. For neglect of this, or inefficiency and languor, he should weep in secret places, as for other sins of which he is conscious.

2. *System and Regularity.* Nothing can be done without these. With so much as we have seen, to be accomplished every week, that minister is beside himself who has no rules for study. He should have his hours sacred to this purpose, as much as when a student in the Theological Institution or the College; and observe them as a matter of conscience; except when prevented or called from his employment, by providential occurrences.

3. *Intenseness.* There is what may be called the play of the mind, in undirected, miscellaneous musings, or in reading miscellaneous; in which nothing of importance is accomplished. *Study* is the fixing of the mind upon a subject of investigation, and working its powers with energy, closeness, determination, desire for clear understanding of it, and with deep interest in every step of advance made; with an absorption of the mind in which the minister shall scarce realize anything that passes about him, and in which the sacking of a city going on would hardly arrest its pursuit. The habit of this is of first importance to the theological student and Christian preacher. Nothing important is ever done with a Scripture subject, without intense fixedness of mind.

4. *Patience and Deliberation.* To toil, hour after hour, day after day, to be willing to do this, in order to overcome the difficulties of a subject; to labor quietly to clear up for one's own mind and for the minds of a congregation, a perplexing point; to be discouraged by nothing short of unfathomable mystery, arrested by nothing but an arrival at that point where seems heard the monition, "Thus far shalt thou go, and no farther;" to study thus, and to do it habitually and cheerfully, is a great attainment for a Christian minister. The longer a Scripture subject is contemplated, the more it will unfold itself to the understanding. Continued research where there is matter for it, cannot fail of its reward. The Holy Spirit will bless such studies.

A minister should never feel that he has examined a subject sufficiently, or pushed his researches far enough, while he finds new unfoldings, and additional information in the word of God. That accumulation of materials for a sermon which patient industry accomplishes, that extended view of a subject gained in assiduous, untiring pursuit, wherever it is to be traced in the Bible, is of inestimable worth, to the conscience of the minister and to the heart of the spiritual and intelligent hearer.

5. *Love of study* is an important point of character. So essential is this to the man in the sacred office, that if he have it not, it renders questionable his call to this high and holy work. The difference between men, as to their eminence in any profession, especially the ministry, is owing to no one thing more

than to this, the difference in the degree of their love of study. Moderate talents will outstrip commanding and brilliant ones often, through this cause. A man whose extensive success might be little anticipated, from the mediocrity of his talents, with a thirst for study will become a more profitable preacher and a more inestimable guide to souls, than a splendid genius, whose love for study is but moderate. To delight in research for divine truth, to know no enjoyment like that found in digging for the inexhaustible treasures of the "good word of God," this is of more worth, as a security for diligence and success in the ministerial work than the talents of Gabriel without it. The genuine lover of study when occupied in his room will deprecate the thought of interruptions, will dread to hear the knocker or bell of his front door, or the foot-fall approaching his apartment, warning him that some one has called whom he must even from necessity see. For aside from its interference with both his progress and enjoyment in study, he knows not what it may cost him. A venerable New England minister, lately deceased, whose published sermons bespeak him a thorough student, once said, that from being called out of his study at a particular time, he lost a thought upon which he had just struck, but had not written down; and *that thought* he never, to his own consciousness, succeeded in recovering. A true lover of study fears the expense of interruption to his progress in the accumulation of thoughts.

6. *Disinterestedness*, or supreme regard for the good of others. The studies of the Christian minister stand related to the spiritual benefit of hundreds of souls committed to his charge. If his heart be in the state in which the heart of a Christian minister ought to be, this consideration will be often before his mind, 'I am endeavoring to help my people to understand more clearly this doctrine, or precept; or to illustrate for their edification this point of Christian experience; to make lodgements of the word of God upon the consciences of sinners for their disturbance, counsel, conviction, and conversion.' He has the high privilege of being permitted to prepare his mind to act on the minds of others, for their help in understanding the "things of the Spirit of God;" and it is employment in which he finds sweeter satisfaction than can be known by any teacher of mere science.

7. The studies of a minister may be characterized by the *source* on which he relies for his materials for thought—the *Bible*. Authors may be examined and studied to advantage. But the Divine Author of all truth, the Holy Spirit, is to be continually relied upon. The materials for thinking which are found in the Bible, are alone those which are worthy of the exercise of the best powers. The books of men have soundings. But the word of God is a deep, a shoreless, and a glorious ocean of divine truth, which no human line can fathom, no stretch of human thought can measure.

8. *Prayerfulness and Spirituality*. These two characteristics are named together, as belonging among habits of study, because the one induces the other; and both are essential in the minister. What is ever accomplished without these? There may be produced the results of pure intellection, where there has been no earnest supplication for the divine guidance and blessing in study; and where, of course, spirituality is wanting. But with all that may be rational and ingenious, and showing the intellectual powers of the minister; it remains a serious question, how far his preaching will be "good to the use of edifying;" and "ministering grace unto the hearer." In the preparation of that sermon which you desire to have "baptized with the Holy Ghost and with fire," your accumulation of materials in the study of the sacred Scriptures, your arrangement, your meditation of every division or topic, your conceivings of every thought, your composition of every sentence, should be prosecuted in a frame of spirit and a wakefulness of mind, gained by going to the footstool of the eternal throne. It is good often to lay down the pen, and bow the knee, and lift the heart in prayer. The mind may have become perplexed; or its conceptions may want clearness and vividness. In a season of prayer, relief may be gained. There may have come over the spirit of the minister a gale of self-complacency in his success in study; and pride may have grieved the Holy Spirit to retire and leave him to find out his own weakness, and to learn

that there is an end of successful study of divine truth where the man is left to himself. And he may find occasion to say, with Job, "Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." And in prostration before God, with confession of his sins of self-confidence, and in renewed seeking of divine aid, he may hear a voice speaking to him, that he "go forward;" and again may find his labors crowned with that success which God vouchsafes to the returning, penitent, and humble.

There are powerful reasons by which such attention to study might be urged upon the Christian minister, such as these:—his peace of conscience within himself; the increase of his fitness to do good in this sinful and miserable world; his own spiritual prosperity and comfort in his work; the shortness of his time to live and to labor for Christ; the immorality and wickedness of indolence in such a work as the ministry; the immeasurable importance of the interests of the souls committed to his charge; and the glory of his Lord and Redeemer. These and many other motives press him to fidelity in his duties as a student. And one other reason, which should give force to all these, is that the minister, *as a student*, must "give account of himself to God." His Lord has said respecting all trusts committed to him, "Occupy till I come." In the "last day," the use he has made of his powers of mind, and of the precious time given him for the purposes of study, will be brought into solemn review. His wasted moments, hours, days, his misdirected efforts; his laborious, ingenious, but unprofitable trifling; all will be reviewed and answered for to the Judge, if they have been among his habits as a student. The minister, above all men on the face of the earth, should dread receiving the rebuke on that day, "Thou wicked and slothful servant." On the other hand, his fidelity in the employment of his time; his diligent cultivation and improvement of every talent; his having conscientiously wrought all his powers to the best purpose, in his study of the word of God, and for the instruction of his dying fellow men; all these will be reviewed with holy joy. It will be of little consequence whether his talents have been moderate or eminent; his station one in the city or in the country; public or retired. But to have it said of him in that day, "He hath done what he could;" to be permitted to see there the fruits of all his mental toil, however arduous, anxious, and exhausting, in the good which has resulted to the souls of men, and to the kingdom of Christ; to be permitted to rejoice with those whom his labors have won to Christ, led in the way of his steps, and trained for the high services of his heavenly kingdom; and to receive the approval of the Master he has served, "Well done, good and faithful servant," this will be honor and joy which an angel might delight to receive.

SELECT LITERARY AND RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

A SOCIETY was formed, a few months since, in London, called "The Parker Society," for the purpose of republishing the writings of those venerable divines, by whose instrumentality the reformation of the Church of England in the 16th century was effected. It is named from Parker, the first archbishop in the reign of Queen Elizabeth, who, by his patronage and aid, countenanced the original publication of many of the works, which it is proposed to reprint. The number of members is now 3,400. Each is to contribute the sum of £1 annually. The whole of the amount received will be expended in reprinting the writings of the reformers, *without abridgement, alteration or omission*, so as to supply each subscriber a copy of every work that is printed, in return for his or her subscription, without any additional charge. It was calculated that if there should be 2,000

subscribers, four octavo volumes, containing above 2,000 pages, will be returned to each subscriber annually. Not a single copy of any work will be printed which is not positively engaged. The series will embrace, either in whole or in part, the works of the following authors:—Bishops Ridley, Coverdale, Pilkington, Bale, Archbishops Sandys, Grindal, Parker, Archdeacon Philpot, Rev. Thomas Becon, Queen Catharine Parr, Edward VI., Lady Jane Grey, Queen Elizabeth, Dr. Alexander Nowell; also, Sermons preached at St. Paul's Cross, before Edward VI., Elizabeth, and the Universities. The above will be followed by the works of Whitgift, Jewell, Hooper, Cox, Cranmer, Bradford, Fulke, Fox, Haddon, Latimer, Rainolds, Tindal, Frith, Barnes, etc. The series will be completed in ten years. The members of this Society, for the most part, sympathize with that portion of the established church which has been termed Evangelical, and which are opposed to the recent movements at Oxford.

The London Missionary Society have now 205 laborers in their missions, besides 451 native evangelists and catechists, making a total of 676 European and native assistants and missionaries. The expenditure amounts to £90,000 per annum. The contributions gathered from the native churches last year, amounted to a *sixth part* of the total income of the Society.

The number of members on the books of the University of Oxford, in 1840, was 5,440; members of convocation, 2,758. Christ Church College has the largest number of members, viz. 497; Brazen-nose, 221; Queen's, 179; Oriel, 166; Exeter, 145; Balliol, 144, etc. The members of convocation at Oxford, and of the Senate at Cambridge, are the actual residents. The members of the Senate at Cambridge, in 1840, were 2,780, (22 more than at Oxford); the total number on the boards, was 5,696, (256 more than at Oxford). Trinity College had 942 students; St. John's, 578; Caius, 142; Queen's, 128; Emmanuel, 111, etc. The popularity of Trinity and St. John's is owing, in part, to the greater number of charitable foundations possessed by them.

GERMANY.

In the "Zeitschrift für die Kunde des Morgenlandes," edited by the distinguished Orientalists, Ewald, Gabelentz, Kosegarten, Lassen, Neumann, Rödiger, and F. Rückert, we find valuable testimonials to the labors of some of the American missionaries in Western Asia. Prof. Rödiger of Halle, in an article on the Syriac language, after referring to the much controverted question, whether that language is still spoken, says; "A sufficient knowledge of the matter, however, we have derived from the notices of some American missionaries, who turned their attention to the Nestorians that live near the lake Ooroomiah. Mr. Eli Smith, who now resides in Beirût, and Mr. Dwight, [of Constantinople,] were commissioned to investigate the missionary field, particularly the country included in ancient Armenia, and that of the Nestorians in the western provinces of Persia. They executed their commission with happy success in the years 1831 and 1832. Their journals, in the highest degree interesting and instructive, appeared first in a fragmentary form, in 1831 and 1832, in the *Boston Missionary Herald*; then fully, in two vols., Boston, 1833. Several extracts from this work—by no means estimated in Germany as it deserves—may be found in my notices of it in the December number of the *Allgem. Litt. Zeitung*, 1837. In accordance with their suggestions, a missionary station has been established, where now Mr. Perkins conducts the education of several Nestorian ecclesiastics, in which he employs the dialect of the modern Syriac that is spoken there.* This dialect is the mother-tongue of all the Nestorians, who live in the Kurdish Mountains, particularly in the Hakary country, and around the lake Ooroomiah, as likewise of most of the Syrian Christians, Nestorians, Jacobites, and the Chaldeans, (i. e. the Nestorians and Jacobites who have

* *Missionary Herald*, January, 1837.

been converted to Papacy,) in the upper regions of the Tigris, and in the territory of Diarbekir, Mardin, Mosul," etc. In the last number of the Journal for 1840, Prof. Rödiger says that he had just received from Mr. Perkins, in addition to several MSS. in the modern Syriac, four original letters, three of which were sent to the mission in Ooroomiah, by Mar Simeon, the present Nestorian patriarch. The other is from the priest Abraham. An account of these letters is given, accompanied by the Syriac text of one of them, with a German translation.

The Journal, to which we have just adverted, contains a very interesting article of 60 or 70 pages, entitled "Kurdish Studies," by Rödiger and A. F. Pott. The Kurdish language belongs to the same family with the Persian, as is shown, incontrovertibly, by the grammatical element, as well as by its main lexical peculiarities. In its more confined relation, it is united with the modern Persian, though it deviates in many respects, as in the corruption of some of the sounds, the shortening of the flexion, the entire loss of the derivation-suffixes, etc. Many Arabic words have become incorporated into both these languages. The Kurdish has, also, adopted not a few Turkish words. But this influx of foreign terms has not essentially changed its grammatical structure. It is the dominant language in the whole territory of Kurdistan, which is bounded on the north by Armenia, on the east by Azerbaijan and the Persian Irak, on the south by Khusistan and the territory of Bagdad, and on the west by the Tigris. In the winter the Nomadic Kurds remove, with their flocks, from the mountains to the plains, and thence wander into the adjoining territories. Some tribes and families dwell at a great distance from Kurdistan Proper, as in Loristan and around the Persian Gulf; some in the pashalics of Haleb and Damascus, and in Asia Minor. On the whole their country may be estimated at about 2,000 square miles. The Zagros sends up the highest mountain summit in Kurdistan, and divides the whole into two unequal parts. What is west of the Zagros belongs, at least nominally, to the Turkish empire. This includes a great part of the ancient Assyria. The part which lies east of the Zagros embraces a section of old Media.

It should seem that measures are to be taken by the four great powers of Europe to secure adequate protection for the Christian population of Syria. This is owing to the representations of the king of Prussia, who was prompted to this benevolent work by the Chevalier Bunsen, Prussian ambassador to the Swiss Cantons, and formerly secretary of Niebuhr at Rome.

The king of Prussia is very favorable to efforts which are made for the conversion of the Jews. He and the royal family are annual subscribers to the funds of the Missionary Schools in Berlin. The number of Jews in Hungary is at least 300,000, of whom about 12,000 reside in Pesth. About one third of these 12,000, are reformed Jews, who have wholly discarded the Talmud, and the ceremonies and services of the synagogue, and hold to the Old Testament alone as of divine authority. Their rabbi preaches regularly from the Old Testament, adopts a far simpler form of worship than that of the synagogue, and is attended by a large congregation. The number of Jews in the Grand Duchy of Posen is more than 73,000.

UNITED STATES.

The most important works which have lately appeared in this country are Dr. Robinson's *Researches in the Holy Land*, and Mr. Stephens's *Incidents of Travels in Central America*. The latter we have not read. They are said to be full of interest. Mr. Catherwood's numerous and exact drawings add greatly to their value. Dr. Robinson's investigations in Palestine have come out in three large and well executed octavo volumes, embracing more than 2,000 pages. They are to be accompanied by a number of maps and drawings, which will be put together in a separate volume in the form of an Atlas. The work bears evidence of laborious research, accurate learning,

sound judgment, and a clear perception of the wants of biblical students. The light which is thrown on many places, memorable in sacred history, is not only new, but clear and convincing. The appearance of this work will render necessary a revision of all our Sunday School Geographies, Maps of Palestine, Bible Dictionaries, etc. A mass of error, which has been accumulating for a long time, will now be swept away.

NOTICES OF NEW PUBLICATIONS.

A Historical Discourse, delivered by request before the citizens of Farmington, Ct., November 4, 1840, in commemoration of the original settlement of the ancient Town, in 1640. By Rev. Noah Porter, Jr. Hartford, 1841. pp. 90.

The occasion on which this Discourse was delivered was one of special interest to no inconsiderable number of the inhabitants of the central portion of Connecticut. The territory of the ancient town of Farmington comprised within its limits the whole of the ample domain which is now occupied by the towns of Farmington, Berlin, Southington, Burlington, Bristol, and Avon, containing, by the census of 1840, an aggregate population of 11,651. These towns were all originally "daughter settlements" of Farmington, which in due time were constituted parishes, and at length separate towns. They are now among the most flourishing towns in the State, particularly in the pursuits of agriculture and the mechanic arts. The relations of kindred and dependence which for a long time subsisted between them and the parent colony, rendered Farmington for many years a place of much commercial enterprise, and laid the foundations of private wealth and taste for which the place is distinguished beyond most agricultural towns.

The first settlement of Farmington in 1640, was effected in a manner scarcely less formal than that of Hartford had been five years before; and that too, by a portion of the same colony, almost as soon as they had become quietly established in their new home on the banks of the Connecticut. They were constituted a distinct church in 1645, and the Rev. Roger Newton, their first minister, was settled at the same time. His wife was the daughter of Rev. Thomas Hooker of Hartford. The second minister of Farmington was the son of Rev. Thomas Hooker, who exercised his ministry thirty-one years, until his death. The other ministers in succession have been Rev. Samuel Whitman, from 1706 to 1751; Rev. Timothy Pitkin, from 1752 to 1785; Rev. Allen Olcott, from 1787 to 1791; Rev. Joseph Washburn, from 1795 to 1805; and Rev. Noah Porter, D. D., since 1806.

The several churches in the surrounding parishes, once included within the limits of Farmington, were organized in the order of the following dates. Kensington, 1705; New Britain, 1754; Worthington, 1772;* Southington, about 1728; Bristol, 1744; Burlington, 1783; Northington, 1751; Second Church in Northington, 1818.† Of the pastors of these churches, those who have been most distinguished for the duration of their ministry, and for their eminence among the Connecticut clergy of former times, were Rev. John Sinalley, D. D. of New Britain; Rev. Benoni Upson, D. D. of Kensington; Rev. Samuel Newell of Bristol; Rev. William Robinson of Southington; Rev. Samuel Goodrich of Worthington; Rev. Jonathan Miller of Burlington.

Mr. Porter's discourse abounds in interesting facts and graphic strokes of delineation, illustrative of the history and the moral and physical characteristics of the town. The value of the pamphlet is also increased by nearly fifty pages of notes, the greatest part

* The town of Berlin was made from these three parishes in 1785.

† The two parishes in Northington were made a town, by the name of Avon, in 1830.

of which were furnished to the author by other persons, to whom they are severally accredited; persons possessing particular facilities for making the researches required, in such a manner as to secure the greatest fulness and accuracy in the historical details. A number of extracts, curious as well as sensible and instructive in the facts they record, are given from the manuscripts of Governor Treadwell, whose venerated name will long remain a distinguished honor to Farmington, as the place of his residence. The author, in the body of his discourse, thus alludes to two important circumstances in the history of the town connected with the labors of this eminent individual. "To this town," he says, "in the person of this honored and venerated man, is to be traced the school system of Connecticut." Again, he observes, "Under his auspices, as its first president, was formed, in this town, in 1810, the American Board of Commissioners for Foreign Missions." A short biographical notice of Governor Treadwell, with a just and discriminating estimate of his talents and worth, drawn up by Rev. Dr. Porter, of Farmington, is among the interesting papers in the appendix to the discourse. There are also sketches, by different contributors to this portion of the pamphlet, of a number of other men, who have reflected honor upon the town by their eminent public services.

The American public have reason to be thankful for every such valuable contribution to the materials of our history. Let it be regarded as incumbent on every considerable town in the older sections of the country to imitate the example of Farmington. If their next centennial anniversaries should be suffered to pass by unimproved for this purpose, much that ought to be put upon record for the instruction of posterity will be lost beyond recovery.

It is the more important that the present period should be seized upon to secure for the benefit of coming generations a competent knowledge of the noble ancestry of this country, because, as a people, we are rapidly passing into a new and different era, in which the impression of those stern and simple virtues which were our glory in the persons of our fathers, will, we may fear, be less and less perceptible from the number of examples remaining among us. This transition state of society had been already entered upon when Governor Treadwell penned the following observations in his history of Farmington, which appear at the conclusion of one of the "extracts from his manuscripts," found on the pages of this appendix.

"Labor," writes this upright sage and patriot, "is growing into disrepute; and the time when the independent farmer and reputable citizen could whistle at the tail of his plough, with as much serenity as the cobbler over his last, is fast drawing to a close. The present time makes a revolution of taste and of manners of immense import to society; but while others glory in this as a great advance in refinement, we cannot help dropping a tear at the close of the golden age of our ancestors, while with a pensive pleasure we reflect on the past, and with suspense and apprehension anticipate the future."

It should be observed that the high intellectual and moral characteristics of the New England fathers appear to have been duly appreciated by the author of the discourse before us; about twenty pages of which, in the commencement, are occupied with a historical account of the Puritans of England, and the Pilgrims of this country, with a liberal and sound exposition of their principles and designs.

Sixteenth Annual Report of the American Tract Society, New York, May 12, 1841.
pp. 144.

There have been printed by this Society, during the past year, 4,182,000 tracts, comprising 33,274,000 pages; 254,710 volumes, comprising 62,684,500 pages; total publications, 4,436,710, or 95,958,500 pages. Of the Evangelical Family Library of 15 volumes, there have been circulated during the year 2,301 sets; of the Christian Library of 45 volumes, 542 sets, and 185 sets of volumes 16 to 30; and of Gallaudet's

Scripture Biography in 6 volumes, 1,074 sets. Receipts during the year, for publications sold, \$57,210 98. Donations from Branches and Auxiliaries, \$11,378 21; from life directors, \$7,361 82; life members, \$6,030 19; annual subscriptions and other donations, \$16,981 39. Total amount of donations, (including \$23,395 25 for foreign distribution, \$770 for volume enterprise, and \$66 for perpetuating volumes and tracts,) \$41,751 61. Total receipts, \$98,962 59. The Corresponding Secretaries of this Society are the Rev. Messrs. William A. Hallock, Ornan Eastman, and R. S. Cook; Treasurer, Mr. Moses Allen; Assistant Treasurer, Mr. O. R. Kingsbury.

Twenty-Seventh Annual Report of the American Tract Society, Boston, May 26, 1841. pp. 88.

This Society, which was originally the Parent institution, is now an efficient auxiliary. Its donations, (which amounted, last year, to \$29,969 66,) &c. are included in those of the New York Society. Rev. Seth Bliss, Corresponding Secretary; Mr. George Denny, Treasurer.

The Fifteenth Annual Report of the American Home Missionary Society, New York, May 12, 1841. pp. 128.

The whole number of missionaries and agents in the service of the Society, during the past year, was 690; being 10 more than the number employed the preceding year. The sum of missionary labor performed was equal to 501 years. These labors were bestowed on 862 congregations and missionary districts, in 21 States and Territories of the Union, and also in Canada and Texas. In 80 of the missionary churches, seasons of special revival of religion were enjoyed; and the number of hopeful conversions reported was 3,285. There were, also, added by letters from other churches 1,758, making the total of additions 4,618. The number of pupils instructed in Sabbath schools and Bible classes, under the direction of the missionaries, was about 54,100. The receipts amounted to \$85,413 34. These receipts are \$7,068 14 more than those of the preceding year. Corresponding Secretaries, Rev. Messrs. Milton Badger and Charles Hall; Treasurer, Mr. Jasper Corning; Assistant Treasurer, Mr. H. W. Ripley.

Forty-Second Annual Report of the Massachusetts Missionary Society, Boston, May 25, 1841. pp. 48.

Receipts, \$17,581 31. The whole amount contributed to Home Missions, from Massachusetts, during the past year, was \$21,449 74. Of this sum, \$8,796 21 were expended in the limits of the State. The remainder was remitted to the Parent Society. Rev. Joseph S. Clark, Secretary; Dea. John Punchard, Salem, Treasurer; Mr. Benjamin Perkins, Boston, Assistant Treasurer.

Proceedings of the Baptist General Convention for Foreign Missions.

This body met in Baltimore, April 28, 1841. The number of delegates present was uncommonly large. Of 320 members, only 59 were absent. Rev. William B. Johnson, D. D. of South Carolina was chosen President, and Rev. Rufus Babcock, Jr., D. D. of New York, Secretary. The receipts of the Board during the year ending April 16, 1841, were \$56,948 42, and the expenditures \$61,860 27. There have, also, been received from the American and Foreign Bible Society \$15,000, from the American Tract Society \$4,700, from the United States' government (for the support of Indian schools) \$4,400. The number of missions under the care of the Board is 20; stations and out-stations, 80; missionaries and assistant missionaries, 97; native preachers and assistants, 102; churches, 68; baptisms the past year, 487; members of mission churches, more than 2,900; schools, 44; scholars reported, 872. Secretaries, Rev. Lucius Bolles, D. D. and Rev. Solomon Peck; Treasurer, Hon. Heman Lincoln.

Report of the Executive Committee of the American Temperance Union, 1841.

The Fifth Anniversary of the American Temperance Union, which is now the leading and most efficient temperance organization in the United States, was held in New York on the 11th of May, 1841. The Hon. Theodore Frelinghuysen, who presided, opened the meeting with an address. He was followed by Mr. Taylor of the New York State Temperance Society; Dr. Charles Jewett, from Massachusetts; Professor Goodrich, of Yale College; Rev. Mr. Scott, of Stockholm, Sweden; Rev. Robert Baird; Rev. Mr. Bingham, of the Sandwich Islands; John Tappan, Esq. of Boston; and Mr. John Hawkins, of Baltimore.

The report this year presents a peculiarly animating and encouraging view of the progress and prospects of the temperance reform. The report estimates the number of drunkards who have been reformed, in consequence of temperance efforts in this and other countries, at 35,000; of whom 5,600 have united with Christian churches. During the last year, the Union has put into circulation 105,000 numbers of their Journal; 200,000 of the Juvenile Temperance Advocate; 3,000 of their last Report; 24,000 tracts, handbills, and almanacs; 26,000 Extras of the New York Observer and New York Evangelist, with extracts from Anti-Bacchus; and 75,000 of the Beer Trial at Albany.—President of the Union, John H. Cocke, of Virginia; Secretaries, Rev. John Marsh and Dr. Lyndon A. Smith; Treasurer, Mr. Jasper Corning.

History of the Colonization of the United States. By George Bancroft. Abridged by the author. In two volumes, 12mo. Boston: Charles C. Little and James Brown. 1841.

This is a condensation of the whole of Bancroft's elegant and popular work, as far as now published, in three octavo volumes, within the compass of about 650 duodecimo pages. The two volumes of the abridgement are conveniently put up in one, in the copy before us, and can be had in this form when preferred. It is not accompanied with any preface by the author, from which we may learn to what extent the less is an epitome of the larger work, an omission which is accounted for by the fact that the present publication is merely an enterprise of the publishers, and which is supplied by a brief notice of theirs, in which they say: "The present abridgement, made at our request, is not designed as a full abstract of the larger work from which it is taken. Much has been omitted altogether. The object, kept steadily in view, has been to give an authentic account of the colonization of the United States, in a simple and continued narrative, adapted to the young. It is hoped the volume may in private engage attention, and at school may serve usefully as a class-book for reading, or as a manual for instruction in the early history of the country." While the interest of this work to the greatest number of readers will be rather increased than diminished by the condensed form in which it is here presented, a much greater number than before will also have it within their reach.

History of the Establishment and Progress of the Christian Religion in the Islands of the South Sea; with preliminary notices of the Islands and of their Inhabitants. Illustrated by a Map. Boston: Tappan & Dennet. 1841. 16mo. pp. 387.

It is the object of this book to present "a clear and connected view of the operations of the London Missionary Society in the Islands of the South Sea." Many interesting accounts of these missions, at different periods and at different localities, have been given to the public; through which the author of this work has been furnished with abundant materials from the most authentic sources of information. A complete view of these most interesting missionary operations and of their signal results, in a convenient form for Sabbath school libraries, as well as for Christian families which can possess comparatively but few books, was a desideratum which is happily supplied by the volume before us. A neat Introduction, written, as we understand, by a professor

in one of our colleges, gives a sketch of the beneficial changes wrought in the temporal condition of these Islanders by the influence of the gospel. A deep impression of the happy contrast in this respect between a state of heathenism and Christianity will be made by a thorough perusal of this book, the first four chapters of which are devoted to a description of the moral and physical habits of the people previous to the introduction of Christian teachers among them.

A Discourse, on the Moral Influence of Rail-Roads. By L. F. Dimmick, Pastor of the North Church, Newburyport, Ms. Boston: Tappan & Dennet. 1841. 32mo. pp. 125.

In December, 1838, when an application was about to be made, by the Western Rail-Road Corporation, to the Legislature of Massachusetts, for aid to complete their undertaking, a Circular was addressed to the clergy of the State by a committee of the Corporation, inviting each of them to deliver a discourse from the pulpit "on the moral effects of rail-roads in our widely extended country." It was thought that such a measure would help to secure a favorable reception for the proposal to be made to the Legislature, by exciting a deeper interest in such enterprises among the whole people of the Commonwealth. The Discourse before us is the first response to this call which has fallen under our notice. The very equivocal character, to speak in the softest terms, of that moral influence which shall be produced by establishments, however useful in other respects, whose operations are carried on without a strict conformity to the command which requires a rest from worldly business on the Sabbath, may have created a doubt with the clergy whether the subject could be so presented from the pulpit as to further the wishes of the Corporation; even admitting the propriety of associating an object of this nature at all with the functions of the sacred office. Mr. Dimmick, however, at a period when this secular bearing of the service had ceased to be an objection, has taken it up in a most faithful spirit; and the discourse before us is the result of his meditations on this very important theme. He takes the position that "the moral influence of rail-roads will be very much as it shall be *made*, by the observance or violation of the law of the Sabbath." He proceeds to a preliminary discussion of the subject of the perpetuity and universal obligation of the Sabbath, and comes in the conclusion to a close and cogent appeal to the directors of rail-roads, the owners of steamboats, &c. The discourse is published in a small volume, neatly bound in cloth and lettered, and makes a convenient manual for distribution.

Memoir of Normand Smith; or the Christian serving God in his business. By Rev. Joel Hawes, D. D. Published by the American Tract Society.

We are not surprised to see this excellent little volume issuing from the press of the Tract Society. It is most happily fitted to do good, and to be acceptable in promiscuous circulation.

A Sermon, delivered in Hallowell, June 24, 1840, before the Maine Missionary Society, at its Thirty-Third Anniversary. By Elijah Jones, Minister of the Congregational Church in Minot. Portland: Alfred Mitchell. 1840. pp. 46.

This is a practical and appropriate sermon, from 2 Chron. xvii. 9, "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." The preacher maintains that a well conducted system of home missionary operations is indispensable; that it is important that able and faithful missionaries should be employed; and that it is God's will that we should support them. The Maine Missionary Society employed during the year 1839-40, 72 missionaries, whose united labors amounted to 19 years. From the beginning of the Society 410 years of labor have been performed. The expenditures, last year, were \$6,679 49.

Sleep and Dreams: A Lecture delivered before the Middletown Young Men's Lyceum. By Daniel D. Whedon, M. A., Professor of Ancient Languages in the Wesleyan University. 1841. pp. 13.

This is a very spirited and entertaining discussion of a subject which has always interested, and always baffled curiosity. The author shows an intimate acquaintance with his theme.

Early Christian Lessons continued; consisting of Addresses to young persons who have recently ceased to attend Sabbath Schools or Bible Classes. By Mrs. Matheson, author of Explanation of the principal Parables, Meditations of a Christian Mother, &c. Glasgow: George Gallie. 1839. pp. 197.

Mrs. M. is the wife of our excellent friend and correspondent, Rev. Dr. Matheson, of London. The little volume whose title we have given, appears to be well fitted to its object. It is composed in a truly Christian spirit, and in an attractive style, and cannot fail to be extensively useful.

Annual Report of the Board of Trustees of the Massachusetts General Hospital, for the year 1840. Boston: James Loring. 1841. pp. 44.

The officers of this institution are, Edward Tuckerman, President; Jonathan Phillips, Vice President; Henry Andrews, Treasurer; William Gray, Secretary; Charles Amory, William Appleton, George Bond, N. I. Bowditch, Martin Brimmer, Ebenezer Chadwick, George M. Dexter, Henry Edwards, Robert Hooper, Jr., Thomas Lamb, F. C. Lowell, and Ignatius Sargent, Trustees; Charles Sumner, Superintendent; Drs. Bigelow, Hale, J. B. S. Jackson, Visiting Physicians; J. C. Warren, Hayward, and Townsend, Visiting Surgeons; Luther V. Bell, M. D., Physician and Superintendent of the McLean Asylum. The number of patients received into the Hospital in Allen Street, during the year 1840, was 362; of whom 144 were cured, 96 were much relieved, 41 were relieved, 43 were not relieved, (many of them having been almost beyond the hope of recovery before they entered the hospital,) and 22 died. The number of insane patients at the McLean Asylum in Charlestown in 1840 was 263, (143 males, 120 females); discharged, recovered, 75; much improved, 12; improved, 20; not improved, 18; died, 13; now in the house, 125.

Report of the Select Committee of the Society for Propagating the Gospel among the Indians and others of North America, November 5, 1840. Boston: Torrey & Blair. pp. 24.

During the year 1839, this Society employed the following persons as missionaries, Rev. Timothy F. Rogers, in vacant parishes in the County of Franklin, Ms., and in Vernon, Vt.; Rev. Origen Smith, at the Isle of Shoals, near Portsmouth, N. H.; Rev. W. G. Eliot, in the Western States, particularly Missouri; Rev. Benjamin Huntoon, at new settlements in Illinois; Rev. Joseph Harrington, in the north part of Illinois; Rev. B. Bakewell, in Pittsburgh, Pa. and the neighboring towns; Rev. G. W. Huntington, in Illinois; and Mr. I. Higginson Perkins, as teacher of the poor in Cincinnati. The whole stock and property of the Society is \$34,300. Annual income, \$1,874.

Reports made to the Providence Athenæum, at the Fifth Annual Meeting, September 25, 1840. pp. 16.

This Athenæum, and the building which it has erected, are an ornament to Providence, and would be to any town or city. We had the pleasure of visiting the rooms of the institution recently, and were delighted with the good taste every where apparent. The number of volumes is 8,485; exhibiting an increase, for the past year, of 1,190 volumes. The number of proprietors is 396.

Sermons on Public Worship, suited to the Times. By Samuel Nott, Jr., Pastor of the Church in Wareham, Ms., Author of "*Sermons from the fowls of the air and lilies of the field.*" Boston: Whipple & Dainrell. 1841. pp. 404.

This book is beautifully printed, and will make a very valuable present, alike by the attractiveness of its form, and the excellence of its matter. The style is very striking, and is fitted to arouse the attention of the most dull. The author has very happily intermingled solid instruction and interesting local incidents. In this respect he has manifested sound judgment, and his justification of himself by the practice of the sacred writers is altogether pertinent. Great familiarity is shown with the poetical portions of the Scriptures. The great object of all the sermons, to give prominence to the preaching of the gospel on the divinely appointed day for public worship, must commend itself to all who reverence the sanctuary. We commend these sermons as very interesting and very seasonable. They will well repay a wide circulation.

Religion and Education in America; with notices of the state and prospects of American Unitarianism, Popery, and African Colonization. By John Dunmore Lang, D. D. London: Thomas Ward & Co. 1840. pp. 474.

Dr. Lang is senior minister of the Presbyterian church in New South Wales, principal of the Australian College, and an honorary vice president of the African Institute of France. He has published several small volumes in relation to New South Wales. He has, also, taken a deep interest in the question, How was the American Continent first settled? Some of our readers may recollect that one or two communications from his pen, on this subject, were published in the New York Observer, in the early part of the last year. The present volume was written to meet an urgent exigency in the affairs of the Church of Scotland. "The British Parliament, or at least the House of Lords, has told us, (i. e. the people of Scotland,) through some of its most distinguished organs, that as members of the Church of Scotland, we are merely the hereditary bondsmen of the civil magistrate, and that it is the fixed determination of Parliament to keep us in this degrading condition while it has the power." The friends of the church can, however, leave the Parliament to dispose of her endowments as they please, and declare themselves independent of all state alliances. That this would be the wiser and safer course is proved, as Dr. Lang thinks, by the example of the churches in our country. A mass of facts and arguments are adduced, drawn from the condition of the religious denominations in the United States, particularly the Congregational and Presbyterian. This is the great object of the author's interesting volume. Other topics are, however, occasionally introduced, such as topographical notices, incidents of travel, &c. A portion of the volume is devoted to African colonization, to which Dr. Lang is a warm friend. The book is one of much interest, and is remarkably accurate in details, considering the short time in which the author was in the country.

Themes and Texts for the Pulpit: being a collection of nearly three thousand Topics with Texts, suitable for Public Discourses in the Pulpit and Lecture Room. Mostly compiled from the published works of ancient and modern Divines. By Abraham C. Baldwin. New York: M. W. Dodd. 1841. 12mo. pp. 324.

This book is designed as an aid to ministers in their weekly preparations for the pulpit, by placing before them subjects which have been treated by eminent preachers, in connection with the texts on which their sermons have been founded. The simple but felicitous statement of a subject may often give a spur and a definite direction to thought, which, for minds gifted with ordinary powers of energy and originality, is of better service than such an analysis of the entire argument, illustration or application, as would leave nothing to stimulate these manly faculties, nor give a healthful zest to the labors of plodding industry. It has been the aim of the author, in the manual before us, to avoid the hindrances to intellectual exertion, which books of skeletons interpose. The subjects, with the exception of a copious list of miscellaneous topics,

are arranged in systematic order, though not in the order of a theological system. Several series of subjects on practical duties, on the miracles, the parables, the evidences of Christianity, and revivals, are included. To the whole is added Dr. Dwight's admirable analysis of his system of theology. A very useful appendage to the volume is a considerable number of blank leaves, at the end, prepared for each minister to fill up with topics and texts for himself.

A Spiritual Treasury, for the Children of God; consisting of a Meditation for each day in the year, upon select texts of Scripture, humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By William Mason. Published by the American Tract Society. 12mo. pp. 528.

The Christian public will be pleased to learn that this excellent assistant in the cultivation of meditative and spiritual piety has been added, by the Tract Society, to their valuable series of bound volumes. In this way we trust it will be carried into extensive circulation, and the good which it has produced in the experience of many a disciple of Christ, for half a century, since it was first published, be augmented and perpetuated for centuries to come.

A Sermon, delivered in Dorchester, May 14, 1841, the day appointed by the Chief Magistrate of the Union as a day of Fasting and Prayer on account of the lamented death of the late President of the United States. By John Codman, D. D.

A Discourse, on the death of President Harrison, delivered in Concord, N. H., on the day of the Annual State Fast, April 15, 1841. By Rev. Nathaniel Bouton, Pastor of the First Congregational Church.

A Discourse, delivered at Hanover, N. H., May 7, 1841, on the occasion of the death of William Henry Harrison, late President of the United States. By Charles B. Haddock, Professor of Intellectual Philosophy, &c. in Dartmouth College.

Eulogy, pronounced before the citizens of Windsor, Vt., on William Henry Harrison, late President of the United States, at the National Fast, May 14, 1841. By John Richards.

In each of these discourses the great national bereavement is made to speak, in a very impressive manner, the voice of special admonition to the rulers and the people of this country; while the many generous and Christian virtues, and the distinguished public services of the honored dead, are eloquently set forth, in the light of a most illustrious example. The large number of able eulogies and sermons on the death of President Harrison, which have been called for, by the hearers, to be published, is one among many circumstances connected with this painful event which indicates a degree of affection for the person, and deference for the station of a republican Chief Magistrate, such as might be coveted by any incumbent of a throne.

Eulogy on William Ladd, late President of the American Peace Society. By George C. Beckwith.

An elegant tribute to the memory of an eminent philanthropist. The disinterested and ardent labors of Mr. Ladd in the cause of peace, are worthy of all commendation. His early interest in the subject grew up in a manner somewhat similar to that in which Clarkson became engaged for the abolition of the slave trade, viz: by being enlisted in written discussions respecting the evils of war and the means necessary to be used for avoiding them. At length he became the editor of the *Friend of Peace*, a periodical projected and sustained for a number of years by Dr. Noah Worcester. He had a leading instrumentality in forming the American Peace Society, which was founded in 1828, and he was for a long time almost the only efficient and responsible agent in conducting its operations. For the purpose of facilitating his labors in this cause, about three years before his death, he received a license, from an Association of Congregational ministers in Maine, as a preacher of the gospel. His earlier essays on

the subject of war and peace have been published in two volumes; besides which three large tracts, two essays on a congress of nations, and several juvenile books, have appeared from his pen. Mr. Ladd was born at Exeter, N. H., May 10, 1788; and was graduated at Cambridge College in 1797. He died suddenly at Portsmouth, N. H., April 9, 1841.

A Sermon, in commemoration of William Bartlet, Esquire, an Associate Founder of the Theological Seminary in Andover. Delivered before the Trustees and Visitors, the Faculty and Students of the Institution, April 19, 1841. By Daniel Dana, D. D., a Member of the Board of Trustees.

The Sermon of Dr. Dana is founded on 1 Chron. xxix. 12, 14: "Both riches and honor come of thee, and thou reignest over all, and in thy hand is power and might; and in thy hand it is to make great and to give strength unto all. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." From this inspired passage the preacher has drawn out the three following suggestions: "That *riches*, in common with all other blessings, are the *gift of God*; that when viewed aright they are regarded by their possessor as a *trust*; and that their best use and employment are found in *giving them back* to the heavenly Benefactor." The appropriateness of these topics as a foundation for a tribute to the memory of such a man as Mr. Bartlet, is obvious; and the execution of the plan is carried out with the author's characteristic felicity of method and style. A large portion of the discourse is devoted to notices of the life, character and benefactions of Mr. Bartlet, with pertinent addresses, at the conclusion, to the relatives of the deceased, and to the trustees, faculty and students of the favored Seminary, which owes so much, under a munificent Providence, to his princely liberality.

The Honors of the Righteous: A Sermon, preached October 4, 1840, at Franklin, on the first Sabbath after the Funeral of Rev Nathanael Emmons, D. D. By Tertius S. Southworth, M. A., Pastor of the Church in Franklin, Ms.

The text of this discourse is chosen from Ps. cxii. 6: "The righteous shall be had in everlasting remembrance." After a pretty full illustration of this interesting truth, the author passes to a brief enumeration of the reasons why the people of Franklin should forever honor the name of Dr. Emmons. He alludes to the impressive solemnities of his funeral, and remarks with truth: "Franklin honored herself in thus honoring that great and good man."

Sermons on the influence of Religion upon National Prosperity and true Liberty. By Samuel Rockwell, Pastor of the Congregational Church in Plainfield, Ct.

These sermons, which are two in number, contain a sound and earnest enforcement of truths which it is all important for the people of this country practically to understand. Some strictures, in the introduction, are passed upon the erratic views of those few persons among us who are laboring to annul the sacred obligations of civil and parental government. The body of the discussion is taken up with an explanation of the nature of true liberty, and the influence of religion upon the functions of civil government. The latter topic is considered in its influence upon legislation; the sanctions of law in the minds of the people; the election of magistrates; the execution of the laws; national industry and wealth; social order and domestic rights. The most perfect state of freedom for a moral agent, is defined to be, "Liberty to do right, in the fear of God, and under a solemn sense of his accountability as a moral being." Thus true liberty is distinguished from that false and pestilent notion of it to which there is always a considerable tendency in countries where individual rights are in any good measure respected by the government; a notion which virtually arrogates to itself superiority to all law, human and divine.

Music as an auxiliary to Religion: An Address before the Handel Society of Dartmouth College, April, 1841. By Joseph Bartlett, Tutor in Dartmouth College. Published at the request of the Society.

It is but a just and characteristic encomium to say that this address, in the perusal, cannot fail to inspire something of the impassioned enthusiasm which indited so many of its glowing passages. It abounds in chaste and vivid conceptions of the exquisite truths and relations on which musical science and sentiment are based, and is enriched not only with the finest classical allusions, but with several choice illustrations from the kindred arts of poetry, painting and sculpture. We can well imagine that such a performance would be felt to be in beautiful keeping with the choral harmonies of the occasion on which it was produced before the public. Important truths are also inculcated in these pages, in regard to the genius and influence of devotional music; several characteristics of the musical execution best adapted to religious effect are accurately marked; and some of the prevailing errors in the popular taste, both vulgar and more refined, are pointed out. The subject, in this view, is one of great importance; and much remains to be done before even its importance will be generally understood.

POPULATION OF THE UNITED STATES,

BY THE CENSUS OF 1840.

<i>States and Territories.</i>	<i>White population.</i>	<i>Free col'd persons.</i>	<i>All other persons.</i>	<i>Total.</i>
Maine,	500,438	1,355	0	501,793
New Hampshire, . . .	284,036	537	1	284,574
Massachusetts, . . .	729,030	8,668	1	737,699
Rhode Island, . . .	105,587	3,238	5	108,830
Connecticut, . . .	301,856	8,105	17	309,978
Vermont,	291,218	730	0	291,948
New York,	2,378,890	50,027	4	2,428,921
New Jersey,	351,588	21,044	674	373,306
Pennsylvania, . . .	1,676,115	47,854	64	1,724,033
Delaware,	58,561	16,919	2,605	78,085
Maryland,	317,717	62,020	89,495	469,232
Virginia,	740,968	49,842	448,987	1,239,797
North Carolina, . .	484,870	22,732	245,817	753,419
South Carolina, . .	259,084	8,276	327,038	594,398
Georgia,	407,595	2,753	281,044	691,392
Alabama,	335,185	2,039	253,532	590,756
Mississippi,	179,074	1,366	195,211	375,651
Louisiana,	153,983	25,368	165,219	344,570
Tennessee,	640,627	5,524	183,059	829,210
Kentucky,	587,542	7,309	182,072	776,923
Ohio,	1,502,122	17,342	3	1,519,467
Indiana,	678,698	7,165	3	685,866
Illinois,	472,354	3,598	231	476,183
Missouri,	323,888	1,574	58,240	383,702
Arkansas,	77,174	465	19,935	97,574
Michigan,	211,560	707	0	212,267
Florida Territory, . .	27,728	820	25,559	54,107
Wisconsin Territory, .	30,566	178	8	30,752
Iowa Territory, . . .	42,864	153	18	43,035
District of Columbia, .	30,657	8,361	4,694	43,712
	14,181,575	386,069	2,483,536	17,051,180
Lafayette Parish, La., not included in the above,				7,832
Estimated population of Carter County, Ky, not returned,				3,000
Seamen in the service of the United States, June 1st, 1840,				6,100
Total population of the United States,				17,068,112

A census of the inhabitants of the United States has been taken *six times* since the adoption of the Federal Constitution and the organization of the government. The following is an aggregate of the different results :

In 1790, the population of the United States was	3,929,826
" 1800,	6,198,966
" 1810,	8,431,178
" 1820,	11,176,169
" 1830,	14,875,063
" 1840,	17,068,112

The number of slaves, as shown by the census at the different periods, was as follows :

In 1790,	679,897
" 1800,	893,041
" 1810,	1,191,364
" 1820,	1,538,038
" 1830,	2,009,043
" 1840,	2,483,536

QUARTERLY LIST OF ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

DANIEL FARNAM, Bap. ord. Evang. Whitefield, Maine, June 8, 1841.
JAMES T. McCULLUM, Cong. ord. pastor, Pittston, Me. June 9
ELBRIDGE G. CARPENTER, Cong. ord. pastor, Eastport, Me. June 11.
LEVI B. HATHAWAY, Bap. ord. pastor, Farmington, Me. June 30.

J. G. RICHARDSON, Bap. ord. pastor, Milford, New Hampshire, April 22, 1841.
J. D. F. RICHARDS, Cong. ord. pastor, Charlestown, N. H. May 25.

ADONIJAH H. CUTLER, Cong. ord. pastor, Strafford, Vermont, June 2, 1841.
JOHN DUDLEY, Cong. inst. pastor, Weathersfield, (Bow) Vt. June 9.

WILLIAM P. TILDEN, Cong. ord. pastor, Norton, Massachusetts, April 21, 1841.
LEONARD H. WHEELER, Cong. ord. foreign miss. Lowell, Ms. May 5.
HERBERT A. REED, Cong. inst. pastor, Webster, Ms. May 6.
MICHAEL BURDETT, Cong. inst. pastor, Blackstone (Village,) Ms. May 6.
CHARLES W. REDDING, Bap. ord. pastor, Townsend, Ms. May 12.
SOLOMON CLARK, Cong. ord. pastor, Petersham, Ms. May 14.
CHARLES C. SHACKFORD, Unit. ord. pastor, South Boston, Ms. May 19.
SILAS E. RANDAL, Bap. ord. pastor, Woburn, Ms. May 20.
BENJAMIN ELA, Cong. ord. pastor, Billerica, Ms. May 29.
CHARLES W. WILLARD, Bap. ord. pastor, Walpole, Ms. June 9.
LEWIS HOLMES, Bap. ord. Evang. Edgartown, Ms. June 10.
W. COOLIDGE RICHARDS, Bap. ord. pastor, Grafton, Ms. June 16.
GEORGE P. SMITH, Cong. ord. pastor, Woburn, Ms. June 17.
JAMES AVERILL, Cong. ord. pastor, Shrewsbury, Ms. June 22.
HAZUEL LUCAS, Cong. inst. pastor, Sandwich, Ms. June 30.
S. HOPKINS EMERY, Cong. inst. pastor, Bedford, Ms. June 30.

DELOD WILLIAMS, Cong. inst. pastor, Feeding Hills, W. Springfield, Ms. June 30.

FRANCIS SMITH, Bap. ord. pastor, Providence, Rhode Island, March 30, 1841.
ROBERT E. PATTISON, D. D., Bap. inst. pastor, Providence, R. I. April 15.
S. S. BRADFORD, Bap. ord. pastor, Pawtucket, R. I. June 8.

ORLO DANIEL HINE, Cong. ord. pastor, Clinton, Connecticut, April 14, 1841.
WILLIAM W. BACKUS, Cong. inst. pastor, Bloomfield, Ct. April —.
EDWARD B. EMERSON, Cong. inst. pastor, So. Canaan, Ct. April 22.
AARON SNOW, Cong. ord. pastor, Eastbury, Ct. April 28.
CHARLES L. MILLS, Cong. inst. pastor, Durham, Ct. April 28.
GEORGE W. PERKINS, Cong. inst. pastor, Meriden, Ct. June 10.
CHAUNCEY D. COWLES, Cong. ord. pastor, Farmington, (Plainville,) Ct. June 11.

WILLIAM BANKS, Pres. ord. pastor, Bethel, New York, Feb. 25, 1841.
JOSEPH UNDERWOOD, Pres. inst. pastor, Millport, N. Y. Feb. 28.
JACOB BRODHEAD, D. D. Ref. Dutch inst. pastor, Brooklyn, N. Y. April 4.
AMZI CAMP, Cong. ord. pastor, New York, N. Y. April 11.
JAMES McDONALD, Pres. inst. pastor, Jamaica, N. Y. May 5.
SAMUEL STORRS HOWE, Pres. inst. pastor, Village of Painted Post, N. Y. May 6.
C. GATES, Ref. Dutch inst. pastor, Wynant's Kill, N. Y. May 15.
JOHN WHITEBECK, Ref. Dutch ord. pastor, Watertown, N. Y. May 18.
HORATIO PATTENGILL, Pres. inst. pastor, Milford, N. Y. June 9.
EDWARD C. PRITCHETT, Cong. ord. pastor, Union Village, N. Y. June 23.
MEAD HOLMES, Pres. ord. pastor, Ellipticville, N. Y. June 23.

ALBERT J. PEARSEY, Cong. inst. pastor, Bergen Point, New Jersey, April 5, 1841.
WILLIAM R. S. BETTS, Pres. inst. pastor, Mt. Holley, N. J. May 19.
JOHN HALL, Pres. inst. pastor, Trenton, N. J. June —.

PHILO C. PETTIBONE, Pres. ord. pastor, Mercer, Pennsylvania, Feb. 17, 1841.
ANDREW HARRIS, (Colored,) Pres. ord. pastor, Philadelphia, Pa. April 15.
MARCUS E. CROSS, Cong. ord. pastor, Darby, Pa. April 20.
ROBERT W. DUNLAP, Pres. inst. pastor, Columbia, Pa. April 23.
CORNELIUS C. VANARSDALE, Ref. Dutch inst. pastor, Philadelphia, Pa. May 16.
J. W. PHILLIPS, Pres. inst. pastor, Williamsport, Pa. May 16.
JOHN McNAIR, Pres. inst. pastor, Lancaster, Pa. June 1.
GEORGE BURCKE, Epis. ord. priest, Pottstown, Pa. June 2.

JOHN F. MESICK, Ger. Reformed inst. pastor, Harrisburgh, Pa. June 23.

HENRY BROWN, Epis. ord. priest, Centreville, Maryland, April 7, 1841.

R. T. BROWN, Epis. ord. priest, Alexandria, District Columbia, May 23, 1841.

ALEX. SHIRAS, Epis. ord. priest, Alexandria, D. C. May 23.

JAMES CRAIK, Epis. ord. priest, Alexandria, D. C. May 23.

JOHN B. CAMPBELL, Epis. ord. priest, Columbia, South Carolina, March 10, 1841.

WILSON HALL, Bap. ord. pastor, Aiken, S. C. May 11.

JOHN ROBINSON, Cong. inst. pastor, Churches of Corinth and Mulroeville, Ohio, March 2, 1841.

J. B. SACKEFF, Bap. ord. pastor, Ashabula, O. April 21.

CHAUNCEY LEAVENWORTH, Pres. ord. pastor, Mt. Vernon, O. May 6.

J. C. JOHNSON, Bap. ord. pastor, Springville, Indiana, May 8, 1841.

WILLIAM I. FRAZER, Pres. inst. pastor, Knoxville, Illinois, Dec. 23, 1840.

ITHAMAR PILLSBURY, Pres. inst. pastor, Andover, Ill. April 17, 1841.

JAMES STAFFORD, Pres. inst. pastor, Greenville, Ill. April 24.

C. DICKINSON, Pres. ord. pastor, Peru, Ill. May 4.

ASAHEL MUNSON, Pres. ord. pastor, St. Charles, Missouri, May 15, 1841.

Whole number in the above list, 73.

SUMMARY.

Ordinations.....	44	STATES.	
Installations.....	29	Maine.....	4
Total.....	73	New Hampshire.....	2
		Vermont.....	2
		Massachusetts.....	17
		Rhode Island.....	3
OFFICES.		Connecticut.....	7
Pastors.....	64	New York.....	11
Evangelists.....	2	New Jersey.....	3
Priests.....	6	Pennsylvania.....	9
Missionary.....	1	Maryland.....	1
Total.....	73	District of Columbia.....	3
		South Carolina.....	2
		Ohio.....	3
		Indiana.....	1
		Illinois.....	4
		Missouri.....	1
		Total.....	73
DENOMINATIONS.		DATES.	
Congregational.....	28	1840. December.....	1
Baptist.....	13	1841. February.....	3
Presbyterian.....	20	March.....	3
Episcopalian.....	6	April.....	18
Unitarian.....	1	May.....	24
Ref. Dutch.....	4	June.....	24
Ger. Reformed.....	1	Total.....	73
Total.....	73		

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

HENRY AIKEN WORCESTER, et. 38, Portland, Maine, May 25, 1841.

JOSIAH MAGOON, et. 83, F. W. Bap. New Hampton, New Hampshire, April —, 1841.

— NORRIS, et. 38, F. W. Bap. Derby, Vermont, April —, 1841.

EZEKIEL L. BASCOM, et. 64, Cong. Ashby, Ms. April —, 1841.

THOMAS A. GRANTHAM, et. 63, Epis. Boston, (formerly of Nova Scotia,) May 28.

HENRY CLARK HUBBARD, et. 73, South Kingston, Rhode Island, June 1, 1841.

GRANT POWERS, et. 56, Cong. Goshen, Connecticut, April 11, 1841.

NATHANIEL GAYLORD, et. 90, Cong. West Hartland, Ct. May 8.

ELI M. KIRKUM, et. 27, Meth. Guilford, Ct. May 14.

ALGERNON S. KENNEDY, et. 36, Cong. Hartford, Ct. June 23.

BENJAMIN PRESTON, et. 29, Meth. Harmony, New York, March 10, 1841.

GEORGE G. COOKMAN, Meth. New York Conference, (Lost in the Steam Ship President,) March —.

JOSEPH W. PRESTON, et. 20, Meth. Harmony, N. Y. April 16.

CALEB GREENE, et. 78, Bap. Stillwell, N. Y. April 16.

STEPHEN KNIGHTS, et. 50, F. W. Bap. Western New York, May —.

JEREMIAH CHAPLIN, D. D., Hamilton, New York, May —.

GEORGE S. WILSON, Cong. Governor, N. Y. May —.

ISAAC BLAUVELT, et. 90, New Rochelle, N. Y. May —.

JOHN W. HOPKINS, et. 33, Cong. Hornelsville, N. Y. May —.

CHARLES T. STANLEY, et. 30, Meth. near Montrose, Pennsylvania, January 17, 1841.

DANIEL DAVIS, Bap. Philadelphia, Pa. May 25.

SAMUEL TAIT, et. 69, Pres. Mercer, Pa. June 2.

JAMES ABERCROMBIE, D. D., et. 84, Epis. Philadelphia, Pa. June 26.

WILLIAM ALLEN, et. 50, Meth. Queen Anne's Co. Maryland, May 28, 1841.

JAMES BERKLEY, et. 39, Meth. Alexandria, District Columbia, April 23, 1841.

ANDREW T. MCCORMICK, et. 80, Epis. Washington, D. C. April 27.

JOHN BRACKENBRIDGE, et. 74, Pres. Washington, D. C. May 2.

GEORGE A. BAXTER, Pres. Prince Edward Co. Virginia, April 25, 1841.

STEPHEN G. ROSWELL, et. 72, Epis. Leesburg, Va. May 21.

WILLIAM V. DUNN, et. 33, Bap. North Carolina, Jan. —, 1841.

JEHU G. POSTELL, et. 29, Meth. Charleston, South Carolina, April 8, 1841.

WILLIAM HOWARD, et. 53, Pres. Laurens District, S. C. May 8.

PHILIP PORTER, et. 75, Twelve Mile, (Pickens District,) S. C. June —.

JOSEPH L. JONES, et. 28, Pres. Savannah, Georgia, June —, 1841.

GEORGE W. BOLTON, et. 30, Meth. Newburg, Ohio, Feb. 15, 1841.

ROBERT G. LINN, et. 38, Pres. Fairfield, O. April 25.

JOSEPH TREAT, et. 57, Cong. Windham, O. May 9.

Whole number in the above list, 37.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	5	Maine.....	1
30 40.....	9	New Hampshire.....	1
40 50.....	0	Vermont.....	1
50 60.....	4	Massachusetts.....	2
60 70.....	5	Rhode Island.....	1
70 80.....	5	Connecticut.....	4
80 90.....	3	New York.....	9
90 100.....	2	Pennsylvania.....	4
Not specified.....	4	Maryland.....	1
Total.....	37	District of Columbia.....	3
		Virginia.....	2
		North Carolina.....	1
Sum of all the ages speci-		South Carolina.....	3
fied.....	1,725	Georgia.....	1
Average age of the 37.....	54	Ohio.....	3
		Total.....	37

DENOMINATIONS.

DATES.

Congregational.....	7	1841. January.....	2
Baptist.....	7	February.....	1
Episcopalian.....	4	March.....	2
Methodist.....	9	April.....	11
Presbyterian.....	6	May.....	15
Not specified.....	4	June.....	6
Total.....	37	Total.....	37

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1841.

TWENTY-FIFTH ANNUAL MEETING OF THE AMERICAN EDUCATION SOCIETY.

THE AMERICAN EDUCATION SOCIETY held its Twenty-fifth Annual Meeting at Room No. 2, of the Marlboro' Chapel, in Boston, on Monday, May 24, 1841, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being able to be present, the Rev. Enoch Pond, D. D., one of the Honorary Vice Presidents, took the chair.

The meeting was opened with prayer by the Rev. Orin Fowler, of Fall River, Ms.

The minutes of the last Annual Meeting were read by the Secretary.

The Report of the Treasurer was read by him, and as it had not been audited in the usual form, owing to the absence of the Auditor, was accepted on condition of its being duly certified, and ordered to be printed.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, in the Marlboro' Chapel, for public services. The Rev. Professor Emerson, of Andover Theological Seminary, closed with prayer.

The Society met according to adjournment; and the Vice President of the Society, Hon. Samuel T. Armstrong, presided on the occasion.

The services were commenced with prayer by the Rev. Joshua Bates, D. D.

An abstract of the Annual Report of the Directors was read by the Secretary.

On motion of the Rev. Enoch Pond, D. D., of Bangor Theological Seminary, seconded by the Rev. Mark Hopkins, D. D., President of Williams College,

Resolved, That the Report, an abstract of which has now been read, be accepted and adopted, and be printed under the direction of the Executive Committee.

On motion of the Rev. Chauncey A. Goodrich, D. D., of Yale College, seconded by the Rev. Orin Fowler, of Fall River, Ms.,

Resolved, That the success which has attended the exertions of this Society in past years, encourages to continued and increasing effort.

On motion of the Rev. Asa D. Smith, of New York, seconded by the Rev. Silas Aiken, of Boston,

Resolved, That a deep interest in the object of this Society is a natural result of true and deep Christian experience.

On motion of the Rev. Thomas Brainerd, of Philadelphia, seconded by the Rev. David T. Kimball, of Ipswich, Ms.,

Resolved, That in supplying our country and the world with an educated and evangelical ministry, a special responsibility still rests upon New England.

Able addresses were delivered by the Rev. Messrs. Pond, Goodrich, Smith, and Brainerd.

The meeting was then closed with the benediction, by the Rev. Mr. Kimball, and the Society adjourned.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

President.

Hon. Samuel Hubbard, LL. D.

Vice President.

Hon. Samuel T. Armstrong.

Honorary Vice Presidents.

Hon. John Cotton Smith, LL. D. Sharon, Ct.
 Rev. Ashbel Green, D. D., LL. D. Philadelphia.
 Rev. Jeremiah Day, D. D., LL. D. Pres. Yale Col.
 Rev. Eliphalet Nott, D. D., LL. D. Pres. Union Col.
 Rt. Rev. Alexander V. Griswold, D. D. Boston.
 Rev. Joshua Bates, D. D. Middlebury Vt.
 Rev. Henry Davis, D. D. Clinton, N. Y.
 Rev. Daniel Dana, D. D. Newburyport, Ms.
 Rev. William Allen, D. D. Northampton, Ms.
 Rev. James Richards, D. D. Prof. Theo. Sem. Auburn.
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.
 Rev. Heman Humphrey, D. D. Pres. Amherst College.
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.
 Rev. Francis Wayland, D. D. Pres. Brown Univer.
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.
 Rev. James M. Matthews, D. D. New York.
 Rev. Serepo E. Dwight, D. D. New Haven, Ct.
 Rev. Joseph Penny, D. D. Pres. Hamilton College.
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.
 Hon. Theo. Frelinghuysen, LL. D. Chanc. N. Y. Univ.
 Rev. Robert H. Bishop, D. D. Pres. Miami Univ.
 Rev. Geo. E. Pierce, D. D. Pres. Western Reserve Col.
 Rev. Bennet Tyler, D. D. Pres. Conn. Theol. Institute.
 Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.
 Rev. Edward Beecher, Pres. Illinois College.
 Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.
 Rev. Thomas McAuley, D. D. New York.
 Rev. Mark Hopkins, D. D. Pres. Williams College.
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.
 Henry Dwight, Esq. Geneva, N. Y.
 Hon. Charles Marsh, LL. D. Woodstock, Vt.
 Hon. Lewis Strong, Northampton, Ms.
 Hon. Edmund Parker, Nashua, N. H.

Directors.

Rev. Brown Emerson, D. D.
 John Tappan, Esq.
 Arthur Tappan, Esq.
 Rev. John Codman, D. D.
 Rev. Ralph Emerson, D. D.
 Rev. William Patton, D. D.
 Rev. William Jenks, D. D.
 Rev. Ebenezer Burgess, D. D.
 Rev. George W. Blagden.
 Rev. Samuel H. Riddel.
 Rev. Daniel Crosby.

Rev. Samuel H. Riddel, *Secretary.*Hardy Ropes, Esq. *Treasurer.*Hon. Pliny Cutler, *Auditor.**Executive Committee.*

Rev. John Codman, D. D.
 Rev. William Jenks, D. D.
 Rev. Joy H. Fairchild.
 Rev. George W. Blagden,
 and the Secretary.

Financial Committee.

John Tappan, Esq.
 Hon. Samuel T. Armstrong.
 Hon. William J. Hubbard,
 and the Treasurer.

ABSTRACT OF THE TWENTY-FIFTH ANNUAL REPORT.

The twenty-third day of August last completed a period of twenty-five years since the Society, whose Anniversary we now celebrate, was formed, and went into operation. This has been a period of great interest in the religious history of our country and of the world. A spirit of

Christian activity has been awakened, which, beyond all precedent in modern times, has brought the energies and resources of the church into requisition for the spread of the gospel, and for the more general and effectual enforcement of its truths in Christian lands. Researches of great minuteness and extent have been entered upon, and indefatigably pursued, in order to bring to light the depths of human guilt and wretchedness; and to find out the means by which the sovereign remedy appointed by God for all the miseries of our fallen state, may be universally and speedily applied. Many, during this period, have run to and fro; and the knowledge which has been gained in relation to the moral condition of the world has made no inconsiderable addition to the common stock of information and intelligence. The duty of devising plans for the most successful co-operation of the friends of the Redeemer in the great work of evangelizing the world has been felt to be of immediate obligation; and the great benevolent objects which we may regard as constituting the leading departments of evangelical enterprise, and which may all be characterized as essentially missionary labors, have been taken up, one after another, as they have seemed to be demanded by the emergencies of the case, and have been carried into systematic, harmonious and extended operation. The scene presented upon the theatre of Christian effort in our land, from the point of observation to which we are at length brought, is one which must excite in the bosoms of all such as are waiting, at this day, for the consolation of Israel, the liveliest emotions of mingled solicitude and hope.

Origin of the Education Society.—It was a most natural, and, indeed, a most necessary conviction, in the minds of those who were permitted the honor of bringing forward these plans for benevolent effort, that an indispensable branch of this grand instrumentality must lie in the sphere which this Society has been called to occupy. It was seen by those truly wise and devoted men, that the pressing demand for competent laborers in the vineyard of the Lord, which then existed even at their doors, and which would be much enhanced by the vigorous prosecution of those efforts for extending the means of salvation, which had been by them begun or contemplated, could never be met except by proportionably earnest and special exertions to raise up, in succeeding generations, a more competent supply of educated ministers of the gospel. With this important object in view, therefore, the American Education Society was instituted. And now, after the lapse of a quarter of a century, having come up to another Anniversary, to commemorate with praise to God, the great results which have

been accomplished by this effort, who does not look back with gratitude and veneration to that body of distinguished men, who, in faith and prayer, trembling and yet hoping, first assembled to lay the foundations of this Institution.

Deceased Members.—The original members of the Society, or those who signed the constitution in the beginning, were one hundred and thirty-four; of whom fifty-six have deceased. The first president of the Society, the Hon. Lieut. Gov. Phillips, died in office. Said this venerable man: "If the Society should be instrumental of introducing into the ministry any faithful ambassadors of Jesus Christ, who would not otherwise preach the gospel, it will be an object of sufficient magnitude for which to form the Society; and though I may not live to see fifty on its lists, it shall have my co-operation." One thousand dollars was his first subscription towards the object; and his last testamentary act gave to it five thousand dollars.

The Society has had three Vice Presidents—Samuel Salisbury, Esq., Hon. William Reed, and William Bartlett, Esq.; all of whom have deceased. The death of Mr. Bartlett, who was in office during the whole period of the Society's existence up to the time of his decease, is one of the events which we have to record among the providential admonitions of the past year. Though continued to a great age, his death is felt to be a public affliction. His princely bequests to the cause of sacred learning, in assisting to lay one of the broadest foundations in our country for the raising up of a thoroughly educated ministry, will endear his name to the Christian church in the four quarters of the globe.

The Society has had twenty-seven Honorary Vice Presidents; of whom fourteen are among the dead. Of these, two have deceased the past year,—the venerable Nathanael Emmons, D. D., of Franklin, Mass., and Zachariah Lewis, Esq., of Brooklyn, N. Y. These persons were both substantial friends of the institution. Dr. Emmons was one of the original members of the Society, and most cordially expressed his deep interest in it, in a sermon preached before the Norfolk County Education Society in the year 1816. His friendship remained to the last. His desire that a pious, learned, and able ministry, should be perpetuated in our country, an object to which, after the manner of his day, he had eminently devoted the energies and resources of his great mind, continued undiminished during the long and tranquil period of his retirement and decline. Like a ruling passion, most worthy of its sublime object, it appeared strong in him, even in death.

Resignation of the late Secretary.—The

Directors have been called, a short time previous to the expiration of the year, to relinquish the valuable services of an officer of the Society, with whom they have been happily associated for many years. On the 14th of April, the Rev. William Cogswell, D. D., tendered to the Board his resignation of the offices of Secretary and a Director of the Society, in order to accept an appointment, by the Trustees of Dartmouth College, to the Professorship of National Education and of History in that Institution. His resignation was reluctantly accepted by the Board, to take effect on the 30th of April. Dr. Cogswell has been connected with the American Education Society, as an active agent and officer, for a period of twelve years; which is about half the time of its existence. For two years he was General Agent, and for nearly ten years he has been the Secretary of the Society, and a member of the Board of Directors. The extent of the Society's operations, and the amount of good accomplished by its instrumentality, during this period, may with propriety be referred to as evidence of the devotedness, efficiency and success, with which he has labored for the promotion of its interests. Of the 3,389 beneficiaries who have been aided by the Society since its organization, 2,563 have been aided during this time; being nearly three quarters of the whole number assisted by the Institution. Of the \$866,000 raised by the Society, \$652,000 were contributed during the period of his connection with it; being more than three quarters of all the money brought into the treasury of the Society. These are only the more tangible results, among others which it would not be so easy to compute. In making this brief record, the Directors are impressed anew with the sentiment, that the praise for every human instrumentality, and for the good connected with it, is due to the great Head of the Church, who raises up, qualifies and preserves those who are to be helpers for his people.

The Board, having accepted the resignation of Dr. Cogswell, proceeded to fill the vacancies occasioned thereby; and the Rev. Samuel H. Riddell, of Hartford, Ct. was unanimously elected Secretary, and a Director of the Society.

Number assisted during the year.—The Society has assisted during the year 810 young men, in the various stages of their education. Of these, 52 have been assisted within the limits of the Maine Branch; 72 within the New Hampshire Branch; 187 within the States of Massachusetts and Rhode Island; 40 within the Vermont or North Western Branch; 99 within the Connecticut Branch; 27 have been under the patronage of the Western Reserve Branch, whose centre of operations is Hud-

son, Ohio, embracing also the Branch in Michigan; and 253 under the patronage of the Central American Education Society, whose centre of operations is New York.

Owing to the absence of the Secretary of the Western American Education Society, Rev. Mr. Bingham, a full and complete return for the year has not been made. But, so far as information has been obtained, the number assisted by that Branch, including the Illinois Branch of the American Education Society, is 80. The number of new beneficiaries during the year, is 121. The whole number aided by the Society from the first, is 3,389.

Receipts and Expenditures.—The receipts of the Parent Society and its Branches during the year have been \$63,113 58. The expenditures for the same time have been \$56,049 01; being \$7,064 57 less than the receipts for the year.

This last sum subtracted from \$32,837 31, the debt of the Society at the commencement of the year, leaves the present debt, \$25,772 74. It should be observed that this debt includes the amount of the appropriations for the present quarter, which have just been made; and that, in incurring this debt, the Parent Society has paid between three and four thousand dollars to beneficiaries within the bounds of the Presbyterian Church.

The amount refunded during the year by beneficiaries who have completed their course of education, is \$6,633 30.

The earnings of the young men now under the patronage of the Society, have amounted during the year to the aggregate sum of \$21,739 51.

The Education Society, like all other kindred institutions, has had its trials. But from every affliction, it has derived some valuable benefit, and has come forth with new vigor and zeal, to the prosecution of its noble design.

It is well known that, in some respects, the last few years have been a period of peculiar trial. In common with other benevolent societies, this has suffered serious embarrassment from the depression of pecuniary interests throughout the country. This has occasioned the accumulation of a burdensome debt; and has subjected the Directors often to the necessity of delaying the payment of the quarterly appropriations to the latest possible day of the period, at the commencement of which they should have been ordered. Such a course has been attended with material inconvenience to the young men in the progress of their education; and has at times caused a painful uncertainty in their minds, which the Directors have been grieved to know must exist, respecting the attainment of their great object. The deep interest which the Board must feel in the struggles of every

deserving youth who is a subject of patronage, as he is just enabled to press onward, with the limited aid they are permitted to impart, toward the high calling of an ambassador of Christ, renders this a severe trial to the distributors of this sacred charity.

Impressions unfavorable to the prosperity of the Society.—Pecuniary embarrassment has not been the only source of discouragement which the Society is compelled to encounter. Owing to peculiar circumstances in the state of the community, an impression unfavorable to its prosperity, has gradually arisen, and has manifested itself to considerable extent, touching one of the most vital questions pertaining to the usefulness of the Society. It is, whether the Education Society has not already, either directly or indirectly, produced a superabundant supply of ministers in the older sections of the country.

It may surprise many of the intelligent friends of this cause to learn that an objection founded on an impression of this nature seems to be felt by some, as an obstacle to their continued and vigorous co-operation in the work which rests upon our hands. Yet the Directors have thought that the time and occasion might demand a particular examination of the grounds of this complaint. If it is true that the deficiency of ministers, which but a short time ago was so great in our country, and which, with such an imperious sense of obligation, prompted the efforts and sacrifices of our fathers and brethren in raising up the American Education Society, and in laboring to place it upon a footing of lasting and extensive usefulness,—if it is true that this deficiency is really supplied, and there is no further necessity that we should weary ourselves in labors to provide for it in time to come, then let us come at once to the knowledge of the fact. But let us not be hasty or superficial in our judgments in relation to so important a point. It would ill become us to act from the impulse of indefinable impressions, in so weighty a concern. We are commanded to “*prove all things, and hold fast that which is good.*” How often has a valuable good been lost, even after it had been in possession, from neglect of this important injunction.

We ask, then, in the first place, how far this complaint of a surplus of ministers, considered in relation to the wide field which, in the providence of God is opened before this Society, will bear the test of a thorough examination.

The population of our country already exceeds 17,000,000. Much of this population, especially in the new States, is not yet organized for the support of religious institutions. It has been carefully computed that there are not less than 6,000,000 of our people who either from choice, or from neglect, or from necessity, are living

without the means of religious instruction. It is also shown that there are between 3,000 and 4,000 organized evangelical churches, in different parts of the country, which are destitute of competent spiritual teachers.

The moral desolations of the West have been often portrayed in a most affecting light. Did the limits of this Report permit, we might enter into details, in relation to the moral condition of that vast region of our country, which it would be distressing to contemplate.

Whatever may be said of some of the more favored portions of our land, it surely will not be imagined that either the necessities or the demands of the whole country are at present supplied; or that there is any prospect of their being properly supplied for many years to come. The supply, therefore, of which we are told, is, at most, only partial. Could it be shown that this supply is abundantly sufficient, or even more than sufficient, in one or two of the New England States, while at the same time so great a deficiency exists over the wide extent of our country, would it hence appear that it is time to cease from our efforts? Is not our country one? And was not this Society called into existence for the purpose of assisting to furnish a competent supply of the preachers of the word for the whole brotherhood of the American people? Nay, are we not bound also, in the true spirit of our sacred enterprise, to look beyond our own territorial boundaries, to the vast desolations of a world lying under the thralldom of superstition and idolatry. Our field is not New England only, but the country and the world. The Society itself is extended over a large part of the Union. Nor would it be possible that the spirit of Christian charity should ever, in the face of facts which demonstrate such an extensive and alarming destitution of evangelical knowledge over the face of the whole earth, become so chilled and contracted in her affections and her aims, as to be satisfied with finding one little spot of high moral cultivation, where she might barely find rest for the sole of her foot.

But in regard to the actual supply of ministers in New England at the present time, it is requisite that we should make further and more particular inquiry, before we take up the conclusion that it is in danger of being excessive.

There are some sources of a false impression on this subject; and the Directors are persuaded that such a false impression, to some extent, exists. The more frequent dismissal of ministers of late years, and the greater fastidiousness of the churches in accepting a permanent supply, goes far to produce the evil of which there is complaint.

Many more ministers are thrown into a

moving state, than in former times, and vacant parishes are disposed to hear a greater variety of candidates. There may be ten candidates, for example, in a given section, for the same number of parishes wanting ministers: which is only enough for a necessary supply; and yet, if each one is obliged to pass a probation in all these parishes, the supply may appear to be, to the vacancies, as ten to one. It was recently stated to a clergyman, being in a vacant parish, of a highly respectable character, within twenty miles of Boston, that eight ministers had been recommended to the committee of supplies, as candidates for settlement. This circumstance at first, might make the impression that eight ministers were out of employment. But on referring to the individuals, it appeared that every one of them was at the time, either a settled pastor or a stated supply in some other place; so that there was no surplus at all.

Influences growing out of the general depression of every kind of enterprise in our country; the pecuniary embarrassments, particularly at the West; the check of the spirit of emigration to the new settlements; the diminished resources of our Missionary Societies; and other causes which could be named, have contributed to produce a temporary accumulation of ministers in some sections of New England. It is well known that there are a number of young men in the midst of us, whose hearts have been set on the great object of carrying the gospel to the heathen, but who have been prevented from seeing the accomplishment of their purpose through the continued inability of the Board of Foreign Missions to send them out. Some are yet holding themselves in reserve for this object, hoping it may be realized; and therefore they neither enter immediately into any permanent engagements here, nor go at once to the destitute regions of the great Western Valley.

For the purpose of ascertaining with some good degree of exactness what proportion the present supply of ministers in New England, actually bears to the wants of the churches, we have taken some pains to refer to the latest statistical tables, published by the different Ecclesiastical bodies in New England. The most full and accurate tables of this kind to be found are those published the last year by the General Association of Connecticut. Forty-nine ministers are named in connection with the Associations of that State, as being without a pastoral charge. From personal knowledge, we are sure that not more than twenty of this number are candidates for settlement. Licentiates, who have not received ordination are stated at ninety-two. A large part of these were members of the Theological Seminaries in that State at the time their names were thus enrolled; several

were graduates of the Seminaries, who had completed their studies only a few months before and were mostly gone beyond the limits of the State. One was gone already to the Indians beyond the Rocky Mountains. Others of this class are persons having stated employments, as teachers in the American Asylum, editors, &c., who have qualified themselves to preach, not being at liberty, however, at present to devote themselves to the pastoral service. When all these deductions are made, this alarming list of licentiates in Connecticut sinks down to about ten. Thus the whole number of candidates, who are eligible for settlement in that State, does not probably exceed thirty; which it may be presumed is rather an uncommon number even for Connecticut.

But at the same time we find no less than twenty-seven vacant churches in that State; which, as no parish in Connecticut remains without regular preaching, are giving employment to nearly the whole number of candidates.

It appears also from the tables here referred to, that the average period of the pastoral relation in Connecticut, with all the ministers now settled, is only a little more than *ten years*; and that only one more than half of the present pastors are in the places where they were first installed. This fact throws light upon one of the causes mentioned above, as tending to multiply candidates, and at the same time to increase the demand for their labors.

In Massachusetts, twenty ministers are reported as without charge. Of this number only two at the farthest, can be considered as candidates for settlement in the pastoral charge, the remainder being either superannuated or engaged in other important clerical services. There is no report of licentiates in Massachusetts.

The churches reported as vacant are thirty-two, besides fourteen which are entered without any minister's name against them. It is probable that most if not all of this latter class are vacant. Assuming that ten of them are so, we have forty-two vacant churches in Massachusetts.

It may be instructive to compare these statistics with some of the earliest tables of the kind published in this State. Such tables were carefully prepared by the Convention of Congregational ministers in the year 1792; and we find that at that time there were reported thirty-eight candidates in Massachusetts, which is almost double the number reported in 1840. At the same date there existed forty-one vacancies, which is even less than the probable number at the present time.

In Maine we find twenty-four ministers without charge; seven of whom are officers in the College and in the Theological Seminary. There is a general item in the tables, which states that there are nine ministers

without charge *officiating as preachers*. This, therefore, is probably the number of ordained ministers in Maine who are candidates for settlement. Other licentiates are not given. The number of churches returned as without ministers is fifty-six.

In New Hampshire, out of twenty-seven ministers reported as without charge, not more than five it is believed upon a careful inspection, can be regarded as candidates for settlement. Of licentiates we hear nothing. The churches returned as without ministers are twenty-eight.

In Vermont we find fifty-three destitute churches; and only twenty ministers who can be considered as candidates for settlement.

In Rhode Island, three of the little band of Congregational churches are reported as vacant; and three other important points for missionary labor, as without a supply. In this review the state of other denominations is not taken into the account.

In the whole of New England, therefore, for that portion of the people which is best furnished with an educated ministry, we have a result as follows. Candidates, so far as ascertained from the statistics of the Ecclesiastical bodies, sixty-six. Churches destitute of pastors, two hundred and nine.

If now a liberal allowance is made for New Hampshire, Massachusetts and Rhode Island, for which the number of licentiates before ordination is not given, and also for any parishes which may be supposed to be too indifferent in regard to the stated ordinances of the gospel, or too poor, even with the aid of the Home Missionary Society, to be expected to maintain them, it must still be admitted that the present supply of ministers in New England, eligible for settlement in the pastoral charge, cannot exceed the actual demand.

The fact that there are several vacant churches at any given time, is not indeed, of itself, a proof that there does not exist at the same time a supply of ministers sufficient to meet the demand. Vacancies will always occur through the death or infirmity of ministers, and through other causes of change, which, unhappily for the economy of ministerial labor, at this day, are too greatly multiplied. On the other hand, the fact that there is at any given time a number of ministers without charge, and a number of licentiates who have not yet become settled pastors, is not, of itself, to be taken as decisive evidence that the supply is superabundant. Before this point can be determined, it must be definitely ascertained, by a comparison of these corresponding items, which of them preponderates in the account. The result of such a comparison has now been submitted. The Directors have no desire to see the Christian public misled, nor to be in any error themselves on this point. Let the facts in relation to it be fully exhibited, and

the convictions which are due to truth and duty will finally prevail.

But will it be said that the Education Society is not preparing ministers of the right spirit, strong men, devoted men—who will be disposed, or in the best manner qualified to answer the pressing demands of the church at home and abroad? If this has been said, it must have been with a very imperfect knowledge of the results of this Society's labors in past years; and upon the strength of reasonings which are every day refuted by the facts of the case. The Directors are not disposed to claim, either for themselves or for those to whom the patronage of the Society has been afforded, any peculiar exemption from the common imperfections of humanity. They freely allow that there may have been those brought into the ministry by this Society, and those now under its patronage, who, if the persons originally recommending them, and the Examining Committees, and the officers of Colleges and Theological Seminaries, and the members of Branch Boards, and of the Parent Board of Directors, had been able to search the hearts of men, or had possessed infallible prescience in respect to the developments of human talent, would not, on the whole, have been encouraged to enter upon the great work. It would have been a most extraordinary result, if, among the whole number educated by this Society, there should not have been some who proved at last to be inefficient men. But the Directors, after much inquiry and reflection on this point, want evidence to convince them that this class of beneficiaries has ever been larger than ought to have been expected under the best possible application of this or any other general system; or that it has borne by any means so large a proportion as may be found in connection with the ordinary means of education. If, as has been affirmed, there are ministers who are lingering about the more favored parts of Zion, without employment in their appropriate work, who might be and ought to be at the West or among the heathen, they are not, at least most of them are not, the young men whom this Society has brought into the field. Many of our young men, it is true, are retained in the older settlements by the demand for their labors here; but it is believed the cases are rare, where those who have been assisted in their education by this Society are remaining at home without employment; unless some providential dispensation has made this indispensable. The Society, of course, is not competent to say to what part of the great field, those who are prepared for the ministry by its means ought to go. This is an Education Society—not a Missionary Society. When those applying for assistance, have proved themselves worthy and have been encouraged and aided to obtain a thorough education for the minis-

try, and have been duly approved and sent forth into the field by the proper Ecclesiastical bodies, our appropriate work is done. The men whom the Society thus brings forward, are the Lord's freemen; and it remains to be shown that, in the exercise of their noble freedom they have not, as a body, exhibited the spirit of their Master, even in a pre-eminent degree. No inconsiderable number of the men employed by the American Home Missionary Society have been those who were sustained by the Education Society in preparing for the ministry. A number equal to one half of those who are in the foreign field under the direction of the American Board of Commissioners for Foreign Missions, were assisted in the same way to obtain their education.

It is by no means true, that the Education Society is not accomplishing that which was designed by its founders towards reclaiming the desolations of Zion, and evangelizing the nations of the world; and in view of all which it has accomplished, the Directors are impelled and animated to go forward in their work, depending on the blessing of God and the approbation of the friends of Zion, for their encouragement and reward.

Motives to Perseverance.—It appears, to the Directors, the most of whom have been long conversant with the operations of this Society, and have certainly had the strongest inducements to ponder well its relations to the church of Christ, that the present aspects of the Christian world furnish peculiar motives to perseverance and increased activity in this good work. Motives of this kind arise out of the very trials and dangers of the churches at the present period. Many of the evils complained of, and alleged by some as objections to the prosecution of this enterprise, are seen, when searched to their sources, to be inherent in the state of the religious community, independently of the Society or of its influence in any form. It has been incident to this as well as to the other great benevolent operations of the day, to have been in a measure hindered from the most ample and successful accomplishment of the good which it is adapted to produce, through certain influences which have affected more or less unfavorably the general prosperity of all our religious institutions. The Education Society, instead of augmenting these untoward influences, has, in some measure, alleviated and counteracted them. It is peculiarly fitted, in such a state of things, to be in some sense an anchor for the interests of sound Christian education. It is not sufficiently considered how various and extensive are the benefits resulting to society from this department of benevolent effort; nor how much would be lost to the colleges, to the

churches, to revivals, and to all the Christian and missionary enterprises of this country, by a diminished activity in this cause. A most valuable testimony in its favor is the growing confidence which it possesses, in this comprehensive estimate of its usefulness, with those who are best acquainted with the practical operation of the system, and who are among the leading minds in the American churches. For a great amount of highly interesting evidence on this subject, the Directors would refer to the last Annual Report.

The importance of steadiness in the movements of this enterprise may be urged as a motive to perseverance. Fluctuations and experiments in a cause like this are greatly to be deprecated. Sudden contractions and expansions are impracticable without lasting injury. The operations of this Society, both as regards the ministry it is raising up, and the churches which it is seeking to benefit thereby, necessarily contemplate a course of years. It is a work which cannot, like some other departments of benevolent operation, be suspended and taken up again where it was left off. It should never be abandoned, therefore, by any of the friends of Zion, unless it shall first have been clearly ascertained that the spiritual wants of the world can be relieved without further efforts in this department. If the Education Society at this point should be suffered materially to fall behind the other branches of benevolent effort in our country, there can scarcely be room to question that the consequences would be lamented for years to come. It cannot, it must not be! For, though they thus speak, the Directors are assuredly hoping better things; things which, in the largest sense, accompany salvation.

There is one consideration more which seems requisite to be held up in this connection as a motive to perseverance and increased activity in this work. It is the

awakened expectation of a better day at hand. Such a day, for our country and for the world, is not far off. The embarrassments and the evils which have retarded our success, and in too great a measure discouraged our zeal, show evident signs of having passed their crisis. Our great religious enterprises, domestic and foreign, are not long to remain in their present depressed condition: Whenever the outward facilities and means on which, under the divine blessing, their prosperity in an important sense depends, shall again be more easily afforded, their immediate enlargement will be witnessed. The West will soon rise from its local embarrassments, and a wider door will yet be opened there than has ever invited our young men, for the sake of doing good, to turn their steps away from their paternal homes. It is clear that there must yet be a mighty increase in the population, the energies, and the means of this country. There will, also, be at least a proportionable increase in the moral necessities of the population; which nothing but the most enterprising spirit of Christian benevolence, and the most judicious employment of every means which God, with the promise of his blessing, has put into the hands of American Christians, can prevent from becoming absolutely appalling. If, in connection with these just anticipations respecting our own country, the moral prospects of Europe and of Asia and of the heathen world, as at present opening to the vision of enlightened piety, are taken fully into the account, surely it must be felt that the present is no time to begin to faint in a labor like that in which this Society is engaged. The Directors would therefore conclude their Report by earnestly addressing to all the friends of this cause, the apostolic exhortation: *Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.*

ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

CENTRAL AMERICAN EDUCATION SOCIETY.

THE Twenty-third Anniversary of this Society was held in the Broadway Tabernacle, New York, May 13th, 1841. Prayer was offered by the Rev. Joseph Vaill, of Brimfield, Mass. The President of the Society, Hon. Theodore Frelinghuysen, presided on the occasion, and opened the meeting with an Address, an extract from

which will be found annexed. The Report of the Treasurer was read by Mr. William A. Booth, Treasurer of the Society. The Report of the Directors was read by the Secretary, Rev. Eliakim Phelps, an extract from which will be inserted in the next number of the Journal.

The following Resolutions were offered, and supported by addresses. On motion of Rev. Edward N. Kirk, seconded by the

Secretary of the American Education Society,

Resolved, That the church of Christ bears a vast responsibility in regard to the supply of a competent number of well qualified ministers.

On motion of Rev. Samuel H. Cox, D. D., seconded by Rev. E. R. Fairchild, of Philadelphia;

Resolved, That the excellence of the cause of education for the evangelical ministry is no longer a question of probation or of doubt, but one which is confirmed by experience in the convictions of the wise.

Addresses were made by Rev. Mr. Kirk and Dr. Cox.

Extract from Hon. Mr. Frelinghuysen's Address.

There is one consideration, that addresses us as American Christians, of peculiar force. We have from the beginning of our political existence, proclaimed our country to be the asylum for all nations—we have been so liberal in our invitations that the old world is agitated as by a mighty impulse, to pour its migrations on our shores. The tide is constantly swelling and breaking over us. We cannot repel it now, if we would, and the indications of divine Providence are unambiguous, that we must meet the crisis formed by these events, in the spirit of kindness and fortitude, and of faithful Christian effort. We must enlighten, reform and purify these masses of men, that are crowding upon us from abroad. They know nothing of the nature or spirit of our institutions—many among them are unfriendly to those forms of religion established here and dear to our hearts. Then, where shall be our refuge? No where but in God and the word of his grace, and the power of his Spirit; and this is not a vain and inactive dependence. Far from it. We must in the strength of that dependence employ every hallowed influence that the pulpit, the press and the Sabbath school afford. As the clouds of darkness thicken over us, we must spread light—multiply the Bible—train up the children—lift up the voice of the faithful preacher in every destitute district of our country—give freely of our substance for all these objects—press on these agencies with constant and fervent supplication to God for His blessing. And should civil and religious liberty be doomed to fall in the conflict, we shall then enjoy the melancholy privilege and satisfaction of meeting the disaster at the post of duty.

It behoves us, therefore, to ponder prayerfully and solemnly, these clear indications of the divine purposes. Let us commend

the plea to our own hearts, that if while we urge forward, with our means all other benevolent enterprises of the Christian church, we suffer this to languish, we do most effectually cripple all her energies. She must have an able, well instructed, and sanctified ministry, increasing in numbers, with the growing wants of the world, or the coming of that kingdom, for which all Christians daily and devoutly pray, will be hindered.

Not only does the necessity exist and press upon us, at all points of time and providence, but it seems to be quite as essential, that, if the church desires to have the means in any measure adequate to the great end, she must herself train, prepare and send forth the ministers. She must go to that class, the most populous of the followers of Christ, the pious poor—make wise selections, of ingenuous youth, and maintain, educate and fit them to be the defenders and advocates of truth.

It is to no useful purpose to urge as a doubt, that the wealthy and great will, if sincerely devoted to the cause of religion, offer themselves to the self-denying services of the pastor and missionary.—The answer is practical and conclusive; the experiment has been made and is making all the while—and *where are they* from these ranks who exclaim—"send us?" They come indeed, like angels' visits.

Nor will it avail to start the scruple urged from the beginning, that unworthy subjects will impose themselves upon the charities of the church and steal into the ministry. Our Saviour knew all this—he knew that there would be wolves in sheep's clothing. One stood by his side, when he sent for his disciples to preach the gospel in Judea. Had this cavil been addressed to the blessed Master, he might have replied—because there is a *Judas* should he call back Peter and James, and John, and all the eleven, and the *blessed* company of witnesses all along the track of *time*. Because there will be a *Demas* and a *Julian* shall *Paul* remain a bloody persecutor?

Let us leave this worn out plea for the service of infidelity.—Christians have no right to use it, and *no reason* to fear it. Prepare and furnish the reapers for the fields that are now white, and the Lord of the harvest will take care of the ingathering to life everlasting.

CONNECTICUT BRANCH.

THE Fifteenth Anniversary of the Connecticut Branch of the American Education Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 15, 1841. The Rev. Timothy P. Gillet, of Branford,

was called to the chair. The meeting was opened with prayer by Rev. Orin Fowler, of Fall River, Ms. The Treasurer's Report was exhibited, and a verbal statement of the operations of the Branch during the year, accompanied with remarks, was submitted by the Secretary of the Parent Society. Addresses were then made by Rev. Hollis Reed, of Derby, Ct., and Rev. Edward N. Kirk.

The Officers of this Society are Hon. Thomas Day, President; Francis Fellows, Esq., Secretary; and Eliphalet Terry, Esq., Treasurer.

MAINE BRANCH.

THE Annual Meeting of the Maine Branch of the American Education Society was held at Machias, in connection with the meeting of the General Conference, on Wednesday, June 23, 1841. In the absence of the President, the Rev. Mr. M'Keen of Belfast, presided. The Annual Report was read by the Secretary, Rev. Benjamin Tappan, D. D. of Augusta. The acceptance of the Report was moved by Rev. Isaac Rogers, of Farmington, and seconded by Rev. Jonathan B. Condit, of Portland. Rev. Dr. M'Farland of Philadelphia offered a Resolution to the effect that we are to rely chiefly on fervent and importunate prayer for the success of this cause. Each of these gentlemen made interesting addresses. Rev. Mr. Pomeroy, of Bangor, also added a few remarks, in the course of which he stated the interesting fact that more than one a year for the sixteen years of his ministry, in Bangor, had entered the sacred office from the church under his pastoral charge. The services were closed with prayer by the Rev. Mr. Thurston, of Hallowell.

EDUCATION SOCIETY OF ESSEX NORTH.

Extract from the Annual Report, prepared by Rev. D. T. Kimball, Secretary.

THE education of pious young men for the ministry is highly important, as it *tends to promote the best moral influence of our country. And how shall this object be secured?*

I answer 1st. By *purifying, as much as possible, the chief fountains of moral in-*

fluence; such, for instance, as the American church, the common schools, the mother's heart, and the hearts of civil rulers.

Let the American church, in its ministry and membership, and all its branches and denominations, be purified; let those who administer and those who partake of its symbols be truly and eminently holy; let the Bible be read in our schools of learning, and its principles and precepts exhibited in the lives of the teachers; let each mother's heart be the residence of every Christian grace; and let all in power rule in the fear of God and in imitation of his rectitude; let these and other fountains of moral influence be purified, and then the consummation in view, so devoutly to be wished, will be extensively realized.

In order to the accomplishment of this object, it is necessary 2d, that we *strengthen those benevolent institutions, which have for their object the entire evangelization of our country and world*; such institutions as those which celebrate their anniversaries in this place to day. These operate, as the planets of one and the same solar system. They move in complete harmony with each other. They unite in diffusing through the world the light and holiness, received from the sun of righteousness. These societies need to be strengthened by the prayers, and the alms of all Christendom. By giving them the most efficient aid in our power we promote that moral influence by which our country may be made the joy of the whole earth.

To this end it is important, that the Education Society in particular, be strengthened. The prosperity of this Society is essential to the prosperity of the rest. Strike it out of existence, and you extinguish one of the brightest planets in our system of benevolent enterprise. What will the Bible accomplish in heathen countries without ministers to expound it? And what can missionary societies do without ministers? "There is a happy reciprocal effect between these different institutions. The suspension of the operations of the Education Society would paralyze, if not destroy the other benevolent institutions." The blood, ceasing to flow warmly and strongly from the heart, the entire system would languish and perish. Raising up young men of piety and talents for pastors and for missionaries in this country and in foreign lands, is one of the best means for increasing the moral power of this nation.

The ministers, now in the field, fostered by the Education Society, do greatly strengthen its moral power. They do it by their learning. "Already," we are told, "is the whole fabric of Hindoo superstition shaken by the correct knowledge of Astronomy, imparted by the missionaries. It is the eminent learning as well as the piety of the American missionaries, that has secured for them so much respect from

foreign travellers, and which is leaving an impress upon the institutions they are raising up in every quarter of the globe, to give a character to these transformed nations, and to generations yet unborn, so honorable to the American name, and so important to the future church, when the boundaries of Christendom shall be the limit of the world." They do it by their piety and faithfulness. Witness the Sandwich Islands. The happy spiritual revolution which has taken place in those islands, has been effected in no small degree through the instrumentality of missionaries, trained up by the Education Society. Thus the moral power of America has been felt there. We might show you the same power exerted through the same instrumentality, in almost every island and continent, where missionary stations have been planted by the American Board and its sister associations. The American Education Society has already in the commencement of its operations, aided more than three thousand young men in a course of preparation for the ministry; and actually introduced into the ministry one half of that number—that is, 1,500, which is "one third more than all the Congregational ministers in New England; two thirds as many as all the Presbyterian ministers in the United States, and more than all the collegiately educated ministers of all denominations of Christians in this country at the time the society was formed." The number is rapidly increasing, and may be increased indefinitely. Who can conceive of the mighty moral power which has been put forth, and which will be put forth by this society, and the immense numbers, who through the instrumentality of that power will be brought home to glory? Our Education Societies by the benign influence they impart to our hundred colleges and forty theological seminaries, furnishing them with no small proportion of their most efficient officers and members; by the benign influence they shed on the churches of our land, with which they have been connected, and by whose prayers and efforts they have been sustained; and by the many able, faithful, and successful ministers they furnish for our country and world, do bless mankind with the most substantial spiritual blessings, and will do this, so long as the sun and moon shall endure.

It is a great privilege to be born an American; especially to be born an American Christian; as every one thus born has an opportunity to exert great power on the millions and millions of his fellow men. What may not the young men of America, what may not her pious sons accomplish, if they will make it their great object to act the proper part of young Americans? Would they enter into the most important interests of our country; would they take hold with energy of the benevolent institutions and

enterprises of the day; every one of them might make his moral power to be felt on the opposite side of the globe, and in every heathen land. Every pious young man who comes into the ministry, with his heart full of love to his country and to his fellow men, being situated at the fountain head of such power, may exert the most benign and salutary influence on the whole pagan world. O that pious young men throughout this country would come forth to this work in the spirit of a Mills and his associates, and like them they would make their power to be felt, as far as the American name is known. "When will the pious young men of our churches, who embark from year to year on the troubled sea of worldly enterprise, come forward with a zeal, as prompt and ardent, as that which now actuates them in the pursuit of the world, and devote themselves in this sacred work to the service of Him who laid down His life for the redemption of the world from sin and wo?"

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, July 14, 1841. The usual business was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee.

THE REV. BROWN EMERSON, who has labored successfully as an Agent of the Society for a year and a half, has resigned his agency, and accepted a pastoral charge in Torrington, Ct.

Extract of a Letter to the Secretary of the American Education Society.

THE letter from which the following extracts are taken was received a short time since from a Missionary of the American Home Missionary Society, laboring in Lower Canada, who was assisted by the Education Society in his course of preparation for the ministry. A multitude of ministers possessing the spirit exhibited in this communication, is wanted to supply the destitute portions of our land with the means of salvation; and the Education Society is probably fitted to effect, more than any other instrumentality, in raising up men of this laborious and self-denying character.

G——, L. C., Feb. 17, 1841.

DEAR SIR,—You will find my name on your list, among the former beneficiaries of the American Education Society. * * * *

For a year past I have been called to labor in this place. You are doubtless aware of the feeble state of the Congregational churches in this Province. They are all, with perhaps one or two exceptions, (and those in the cities,) unable to sustain preaching without aid from Missionary Societies. The church in G—— is aided by the American Home Missionary Society, and probably must continue to be dependent upon that Society for aid many years. This township has been settled altogether within thirty years, and mostly within sixteen years. We have people from all nations that speak the English language. We have about 1,500 inhabitants. The church to which I minister has been organized eleven years. Many of our people yet live in their log houses, surrounded by stumps and trees. They are, therefore, struggling to maintain the ordinances of the gospel. A year since they started a subscription paper to obtain a sum sufficient to erect a *house of worship*. The house is now erected, and we hope it will be dedicated sometime in the month of June.

I have told you my situation in respect to this place and people. I have not mentioned the difficulties which I experience in regard to support. Neither will I trouble you with them. But there are other things unpleasant. I am *alone*. The nearest minister of our denomination, with whom I can have intercourse or can exchange, is forty-five miles distant. We have an association, called the "St. Francis Association," consisting of eight ministers. I have met with it twice, and travelled for this purpose each time eighty miles out and back again: making three hundred and twenty miles for the purpose of meeting my brethren twice.

This people give me only \$400 salary. I might refuse to stay here, and run back to New England, where a good salary would be offered. But, dear Sir, was it for such an object, viz: to get a comfortable living for myself and family—that your Society took me from the mechanic's bench and carried me through ten years of study? No, I have not so learned Christ. Not such have been the instructions of your self-denying Committee.

NATIVITY OF FOREIGN MISSIONARIES.

THE following is from a review of a late work entitled, "History of American Missions, from their commencement to the present time," in the number of the Christian Review for June, 1841.

The missionaries and assistant missionaries, employed by the various missionary boards, have, of course, been gathered up from every part of our country. We have endeavored to ascertain the nativity of as

large a number of them as possible, male and female, in order to satisfy ourselves as to many interesting questions, which such a statistical view may both suggest and solve. A table, that should facilitate this process, at the end of every separate history in the work, is a desideratum. Of 605 missionaries, whose birth-place could be ascertained, 19 were born in Maine; 50 in New Hampshire; 63 in Vermont; 162 in Massachusetts; 1 in Rhode Island; 85 in Connecticut; 118 in New York; 21 in New Jersey; 27 in Pennsylvania; 13 in Virginia; 6 each in North and South Carolina and Kentucky; 10 in Ohio; 3 in Georgia; 2 in Indiana; and 2 in the District of Columbia; besides 4 in England; 2 in Asia Minor; and 1 each in Upper Canada, Germany, India and France. This statement shows a vast disproportion in the personal services of a missionary character, contributed by different parts of the country. Massachusetts stands first on the list; New York stands second. Ten of the States have contributed none at all. Massachusetts has sent abroad one in about 4,435 of her whole population.* If all the States had contributed in the same proportion, instead of having 700 missionaries and assistants, sent forth to proclaim the word of life, we should have 3,600. Massachusetts has, in this respect, exceeded the other States nearly in the proportion of 5 to 1. Has Massachusetts done more than her duty, or has the rest of the country done less? Are the churches of Massachusetts and of New England robbed, or are its religious institutions fallen into decay, or are the spiritual interests of the people neglected, in consequence of this lavish liberality? Are her institutions, and those which she has contributed to sustain throughout the Union, suffered to languish, while she has spread herself abroad, in her influence, to other lands? Far from it. On the contrary, we believe that God has set the seal of his special approbation to this labor of love. Let facts testify. Let the religious and literary prosperity of New England bear witness.

SOMETHING MUST BE DONE.

UNDER this head the July number of the Home Missionary, published by the American Home Missionary Society, has a few excellent remarks; which, for the sake especially of some important thoughts which are so well condensed under the third general topic, we deem highly pertinent to be

* The highest ratio in this respect is that of Connecticut, which, according to the above statement, has furnished one missionary to every 3,647 inhabitants.—EDS. JOUR.

transferred to the Journal. On the letter of a Home Missionary in Michigan, who says of the Society which assists to sustain him, "Were it not for your Society, I can see no other way but that many, and, in all probability, a majority of the laborers on the new fields at the great West must leave their stations," the editors remark:—

Let it be remembered:

1. That it is this Society, (as this missionary asserts above,) that by its patronage keeps a large proportion of the ministry in the western field. And is not this a great and good work—a work deserving a liberal supply of means?

2. Not only should the ministers who are now in the field be sustained, but many others ought to be sent there. They are needed, and they are ready to go.

3. If they are not sent and sustained in the destitute portions of the country, the following evils will inevitably ensue: 1. Unemployed preachers will accumulate in the older States, beyond the demand for them there; hence they will be obliged to turn their attention to secular pursuits; the dignity of the office will be let down; the church, under the mistaken idea that what is only an *unequal distribution* is an actual *surplus*, will relax her efforts for the training of ministers, and consequently, when the missionary spirit shall again revive in the church, and she shall look around for her sons to go to the destitute and to the heathen, they will not be found, and the work must stand still while another generation of preachers is educated. 2. Meanwhile the golden opportunity, the critical time for deciding the rescue of immense portions of our country from the reign of wickedness and error, and their people from eternal death, will have passed away, never to return. Now, much of the West may be *pre-occupied* by the truth; a few years hence, truth will have to fight with a hundred foes for every inch of ground she gains.

In view of the too general insensibility to the great interests at stake, and the value of the present opportunity, we almost seem to see the Saviour of men, bending over our beloved country, and saying, as he did of Jerusalem:—*IF THOU HADST KNOWN, EVEN THOU, IN THIS THY DAY, THE THINGS THAT BELONG TO THY PEACE—BUT NOW THEY ARE HIDDEN FROM THINE EYES!*

ARKANSAS.

Extract of a Letter dated Spring Hill, (Arkansas,) May 1, 1841.

I have written you so often on the subject of our destitutions here, that I am almost ashamed to do so again. But instead

of the number of ministers increasing in Arkansas, it is diminishing. Owing to the death of dear brother Erwin, and the ill health and consequent removal of brother Henderson, our Presbytery, at present, is *defunct*. Brother Moore and myself are all that are left in the whole State! Shall it still be so? Shall we still plead with our brethren to "come over and help us," in vain? And even *we* are greatly crippled in our work of preaching the gospel by inadequate support, and other hindrances. Neither of us received, during the last year, more than \$200 salary from the people to whom we preach; and not one cent from the Missionary Board!

I have been engaged in an agency for the American Bible Society for the last four months, and find our population wofully destitute of the Word of God. Hundreds in our State have never had a Bible in their houses. I have made an estimate of the number of Bibles needed, at this moment, to supply the destitutions of Arkansas, and find it will amount to about ten thousand! O! can nothing, *will* nothing be done to dispel this cloud of moral darkness that hangs over our Western country? How can we expect the standard of morality and religion to be high where so many hundreds and thousands of our population have neither a written nor a preached gospel.

A devoted, active, prudent, talented minister is much needed at the capital of our State. Here we have a Presbyterian church, and a large, interesting, and increasing population; and yet Sabbath after Sabbath rolls by, without a preacher to call the people of God together to the sanctuary. There are other interesting points where ministers of our denomination are greatly needed and desired.—*Charleston Observer.*

TEXAS.

[From the Boston Recorder.]

To the Congregational and Presbyterian Ministers of New England, and to the Young Men of the Theological Seminaries.

DEAR BRETHREN.—The writer of this is an entire stranger to you, and he is conscious that he writes from a country concerning which too many of your citizens have been disposed to adopt the inquiry, *can any good come out of TEXAS?* But, although a *stranger* and in a *strange land*, he writes to you as one who hopes he has obtained *like precious faith* with that by which you profess to be actuated, and his *sole* desire in this communication, is to be instrumental in bringing the country of his adoption under the influence of a *similar faith*, and with this view he will avoid saying any thing in regard to the fertility of our soil, the salubrity of our climate, or any of the *various* and *unequalled* natural

advantages of which the country is possessed, and will confine himself, *wholly*, to its situation as a *field for missionary efforts*.

Our population is variously estimated, at from *one to two* hundred thousand—the former number I think the *nearest* correct. To supply this population, scattered, as it is, over a territory nearly as large as the whole of the New England States, we have about forty gospel ministers, of all denominations,—of these about twenty are Methodist, six Presbyterians, four Episcopalians, and the remainder divided among the Baptists, and some minor denominations. Now, in a country, where as with you it is considered that every thousand souls should enjoy the ministerial labors of *one* clergyman, you will readily conceive the disparity between the number of our ministers and the wants of our population, especially when you take into consideration the difference, in relation to ministerial labors, between a *sparse* and a *dense* population. I suppose it would be as easy for a clergyman to attend to the spiritual wants of one *thousand* souls in New England as one *hundred* souls in Texas; and upon that estimate, and supposing we have a population of one hundred and fifty thousand souls, we need fifteen hundred ministers in Texas, and with only one minister for every thousand souls, we need *one hundred and fifty* ministers, which would require an increase of *one hundred and ten* over our present number. Now many, aye! *thousands* of the enterprising sons of New England have been lured thither by a desire of gain. To a Yankee* we are indebted for the opening of our country to the Anglo Saxon enterprise; many of our most eminent men, in the councils of our nation, in the various departments of our government, in our professions and in all the occupations, are Yankees; and yet Yankee blood runs in the veins of but two ministers of the gospel in Texas.—Should not the number be increased? Are there not many individuals in New England who profess to be called to go into *all the world*, and preach the gospel to *every creature*, and who are indebted to the benevolence of the church for an education, and who are burying their talents in schools, that could as well be taught by laymen, or who are engaged in other spheres of *limited* usefulness, and who might by coming to Texas, greatly increase their usefulness to the cause of Christ? There are settlements of considerable numbers in Texas, *in which a gospel sermon has never yet been preached*. In many of our large towns and cities, clergymen of popular talents could obtain a *liberal support* and might do great good.

Yours truly,

JAMES BURKE.

*S. F. Austin.

SECRET OF MINISTERIAL POWER.

Extract of a letter from the Rev. Dr. Griffin to a young friend.

I WOULD recommend it to you, my brother, to bathe your soul in 'Baxter's Saints' Rest,' and to be much in prayer, and make yourself deeply acquainted with the Scriptures. You are kind enough to ask after my course. I believe that an early commencement and pursuit of a systematic study of the Bible, in connection with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim in my ordinary sermons, to reach the conscience and heart at every stroke, and the habit of striking out, as I correct my sermons for a new exhibition of them, every clause and word which is not subservient to this end, may be numbered among the most efficacious means of forming my present manner of preaching, such as it is. Perhaps the most powerful circumstance not yet mentioned, was entering upon the large congregation at Newark, calling for constant and impassioned preaching, and for continual visiting. I made a bad improvement under these advantages; but I am far from thinking with you, my dear sir, that a man cannot be a good preacher and pastor with a great congregation. A great congregation, or a rousing to great exertions, is the best field for the formation of such a character. You can never satisfy any people by visiting. The best way to approach it is, perhaps, to show the people, by a systematic course, that you visit all you can. Besides your social visits, and visits to the sick, I would set apart one day in the week to strictly parochial visits, to be short, and right to the point, and to be closed with prayer. Make the appointment beforehand, and let all know the course.

As to the manner of preaching, the object of every stroke ought to be good, rather than to gain popularity. That will make us the most divinely eloquent. The little prettiness of thought and expression, which the love of popularity can produce, are nothing to the great and overwhelming thoughts which flow from a mind solemnly impressed with divine things, and earnestly desirous to impress them upon others. Here we may aim high. I doubt the lawfulness of any other high aim in a minister of Christ. Dr. Witherspoon used to advise his pupils to write out one good sermon a week, and let the rest take care of themselves. You can, in your situation, write but one. I would recommend it to you to extemporize in the week, to preach from a skeleton in the morning of the Sabbath and from notes in the afternoon. From your accounts of your fondness for belles lettres and poetry, and aversion to mathematics, I should apprehend that the side on which you are to guard, is a tendency to sprightliness, without sufficient weight and penetrating force.

You have a fine imagination, and a fine taste to regulate it. Use both of them, as nature dictates, without effort; but let all your effort be to fill your pages with the weight and solemnity of divine truth. Under each head labor to get out that precise view of truth which you had in your most solemn hour on your knees.

FUNDS.

Receipts of the American Education Society, for the July Quarter, 1841.

INCOME FROM FUNDS 426 72
LOANS REFUNDED 819 00

LEGACIES.

Lee, Ms. Mr. Thomas Crosby, by Mr. Henry Smith, Ex. 207 00
Medway, Dea. Asa Daniels, by Mr. Paul Daniels, Ex. 100 00
Milbury, Rev. Osgood Herrick, by Henry Mills, Esq. Ex. 160 20
Oakham, Thankful Evans, by Mr. J. Allen, Ex. 23 87
Worcester, Mr. William McFarland, by Mr. Cyrus Gale, Ex. 500 00—991 07

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]

Boston, Pine Street Society, 104 50
Mariner's Church and Society, 30 12
Bowdoin Street Society, balance 56 50
Salem Street do. do. 14 00
Franklin Street do. do. 6 00
A Friend, \$5, Do. \$11 75 16 75—227 90

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

Hamilton, Soc. of Rev. Mr. Kelly 6 67
Manchester, Soc. of Rev. Mr. Taylor, \$15 of which is to const. his mother, Mrs. Martha S. Taylor, a L. M. of the Co. Soc. 27 50
Marblehead, Soc. of Rev. Mr. Niles 66 00
Salem, Soc. of Rev. Dr. Emerson, by Mr. C. M. Richardson, 72 13
Soc. of Rev. Mr. Worcester, \$68 57, Sab. School, \$1 07 72 64—244 91
Most of the above, through Rev. Joseph Emerson, Ag't.

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Soc. of Rev. Mr. Merrill 25 00
Andover, Soc. of Rev. Mr. Taylor 36 60
Do. Rev. Mr. Page 16 00—52 60
Haverhill, Do. Rev. Mr. Lawrence 8 62
Do. Rev. Mr. Cross 4 00—12 62
Newburyport, Mrs. Mary Greenleaf 10 00
West Newbury, Soc. of Rev. Mr. Edgell 57 53—157 75
Most of the above through Rev. Joseph Emerson, Ag't.

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

Hardwick, 29 12
Sturbridge, including \$75 from Mr. Cyrus Merrick, on account of his Temp. Scholarship 118 25—147 37

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Milbury, First Church and Soc. 35 75
Sutton, Church and Soc. 28 12—63 87

FRANKLIN COUNTY.

[Mr. Samuel Maxwell, Jr. Greenfield, Tr.]

South Deerfield, a contribution, by John H. Wells 20 00
Rec'd of Mr. O. S. Fowler, amount loaned him by the Co. Soc. before its connection with the P. Soc., with interest in full 125 89—145 89

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Chesterfield, First Cong. Society 20 00

Northampton, Ladies Ed. Soc. 1 50
Collection in First Parish 8 00
Ladies' Benev. Soc., Edwards Ch. 6 08—15 58
Williamsburg, Cong. Society 29 38
From the disposable fund of the Society 70 04—135 00

MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc. by Miss S. Worcester, Tr. 20 25
Reading, Mr. Richard Parker 3 00
South Reading, A few ladies, by Miss Yale 5 00
A friend 6 00—34 25

SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]

Holliston, Maternal Assoc. by Rev. Mr. Storrs 6 55
Unionville, Miss. Assoc. in part, to constitute Rev. Joseph Haven, Jr. an H. M. 33 00—39 55

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Society of Rev. Dr. Storrs 45 85
Do. Rev. Mr. Matthews 18 41
Dea. Jonathan Newcomb, 10 00—74 26
Brookline, Mr. and Mrs. Holden, by Mr. T. A. Davis 10 00
Dedham, Rev. Dr. Burgess's Soc., public contribution 45 00
Dorchester, Rev. Dr. Codman's Soc., do. 60 00
Ladies, by Mrs. H. Tolman 12 00—72 00
Franklin, Rev. Mr. Southworth's Soc., public contribution 30 60
Mrs. Irene Fisher 5 00—33 00
Medway, Rev. Mr. Harding's Soc., pub. cont. 23 00
Ladies Ed. Society 34 50—57 50
Rev. Dr. Ide's Soc. Ladies & Gent. 33 50
Rev. Mr. Sanford's Soc., pub. cont. 22 13—113 12
Milton, Rev. Mr. Cozens's Soc., Aux. Ed. Soc. 12 00
Randolph, Soc. of Rev. Mr. Hitchcock, bal. of coll. 31 63
East Parish, by Dea. Holbrook, bal. coll. the whole of which, to const. L. M. of Co. Soc. Dea. Elisha Holbrook, Dea. Richard Belcher, and Silas Paine, Esq. 8 25—39 88
Walpole, Rev. Mr. Bigelow's Soc., Ladies 14 75
Wrentham, Rev. Mr. Fish's Soc., Ladies, \$45 of which, by Mrs. Sarah Blake, widow of the late Robert Blake, Esq. to const. Misses Irene, Mary Ann F., and Sarah Blake, Rowley, L. M. of Co. Soc. 68 00
Melatih Everett, Esq. 3 00—71 00
457 01

Deduct expense of printing the Annual Sermon and Report 35 75—451 26

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Fair Haven, Ladies' Ed. Soc. by Mrs. S. H. Ayres, Tr. 25 62

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Ladies' Ed. Soc. by Miss Sarah Wood, Tr. 31 62
Pepperell, Soc. of Rev. David Andrews 23 13—56 75

WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Boylston, Rev. Mr. Sanford's Soc. in part 12 30
Oxford, Rev. Mr. Bardwell's Soc. 49 27
Shrewsbury, Young Ladies' Ed. Soc. by Miss C. M. Gill, Sec. 4 00
West Boylston, Rev. Mr. Cross's Soc. in part 22 89
Worcester, Rev. Mr. Sweetser's Soc. 123 70
Rev. Mr. Smalley's Soc. 70 00
Rev. Mr. Miller's Soc. 40 77—234 47—322 92

EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

Princeton, Rev. Willard Harding's Soc. \$40 of which to const. him an H. M. 50 00

RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Prof. Romeo Elton, of Brown University 8 50
\$4,343 26

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, Mrs. Mary Fiske	1 00
Casine, Congregational Ch. and Soc.	15 50
Gorham, Benev. Society	30 15
Pembroke, A friend	50
Portland, 'A friend to Zion,' by Rev. A. Cummings	2 00
Saco, Soc. of Rev. Stephen L. Goodale	33 00
Wiscasset, Cong. Ch. and Soc.	10 75
Contribution at Annual Meeting	28 00
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	\$120 90

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Doscowen, W. Young Men's Ed. Soc. by Jabez Abbot	5 00
Dublin, Trin. Ch. by S. A. Gerould, Esq. Tr. Ch. Co. Aux.	5 50
Fitzwilliam, Ladies' Ed. Soc. by do.	26 00
Haverhill, East Cong. Ch. and Soc. by A. K. Merrill, Tr.	17 25
Ilwaboro', (Centre) Soc. of Rev. Geo. W. Adams	10 00
Keene, Mr. Wm. Appieton, by S. A. Gerould, Esq. Tr.	1 00
Newport, Cong. Ch. and Soc.	11 00
Pelham, Soc. of Rev. John Keep, bal. to constitute him an H. M.	16 25
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	\$92 01

NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Bennington, Soc. of Rev. Mr. Loomis, by Mr. A. Phelps	21 72
Chelsea, Cong. Ch. by Harry Hale, Esq. Tr.	
Orange Co. Aux. Ed. Soc.	10 00
Cong. Ch. and Soc. in part to const. Rev. Calvin Noble an H. M. by Mr. A. L. Thompson	27 00—37 00
Chittenden, Cong. Ch. & Soc. in part, by Rev. C. Taylor	3 00
Clarendon, By F. Button	8 00
Craftsbury, Ed. Soc. \$6 87, Col. Samuel French \$1, by Mr. S. S. Clark, Tr. Orleans Co. Aux. Ed. So.	7 87
Gloster, Cong. Ch. and Soc. by do.	1 00
Jamaica, Dorcas Society, by Mary M. Patten, through Rev. Nelson Barbour	6 00
Morgan, Cong. Ch. and Soc. by Mr. S. S. Clark, Tr. &c.	2 87
Roynton, Do. by George Francis	19 61
Westfield, By Mr. S. S. Clark, Tr. &c.	3 13
Westminster, (W.) By Rev. Nelson Barbour	11 52
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	\$121 72

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Canton, Coll. in 1st Soc. by U. Hosford	10 00
Danbury, 1st Cong. Ch. and Soc. by Rev. Collins Stone	40 82
Enfield, Coll. in Rev. Mr. Robbins's Soc. by Mr. E. Parsons	16 00
Hartford, Rev. Messrs. Rutdel and Ray, \$3 each	10 00
New London, Coll. in 1st Cong. Ch. and Soc. by Eben'r Learned, Esq.	24 62
North Killingly, Soc. of Rev. Mr. Robinson, by Rev. G. J. Tillotson	17 00
Plymouth, Rev. Mr. Lyman, by Rev. B. Emerson, Ag't	2 00
Poinfret, Soc. of Rev. Mr. Hunt, by Rev. Mr. Tillotson	33 35
South Britain, Coll. in the Soc. of Rev. Mr. Butterfield, by Rev. Mr. Emerson	25 50
Southbury, A collection by Rev. W. H. Whittemore	13 00
Terryville, do. in Ch. and Soc. by M. Blakesley	16 80
Torrington, Cont. in Cong. Soc. by L. Skinner	5 01
Warren, Benev. Soc. by E. L. Hall	13 00
Waterbury, Coll. in Ch. and Soc. in part, by Rev. Mr. Emerson	31 50
Do. balance, by N. Benedict, Esq.	10 00—41 50
Watertown, Coll. in the Soc. of Rev. Mr. Hurd, by Rev. Mr. Emerson	48 27
Winsted, Cont. in 2d Cong. Soc. by L. Skinner	11 68
Woodbury, Coll. in part, Soc. of Rev. Mr. Andrews, by Rev. Mr. Emerson	16 00
Do. balance, do. by Rev. S. H. Riddel	5 74—21 74
Do. in part, Soc. of Rev. Mr. Churchill, by Rev. Mr. Emerson	12 75
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	\$363 07

CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]

Carmine St. Church, N. Y. in part	18 00
Second St. Church, Troy, donation, by E. Wicks	150 00
First Presb. Church, do. do. H. Bliss	111 00
Donation, Mrs. Wheaton	2 00
Do. Pr. Ch. Hunter, N. Y.	8 18
Do. E. B. Day, Catskill, N. Y.	5 00
Do. John Constable, Schenectady, N. Y.	2 00
Do. Carmine St. Ch. N. Y. in part	13 00
Do. Spring St. Ch. N. Y. Mr. Fucker \$5, Miss J. North \$1, Mrs. Hugg \$2	8 00
Do. Mercer St. Ch. N. Y. coll. in part	123 49
Do. 7th Presb. Ch. N. Y.	118 50
Do. Jacob Burton, Kingsboro', Fulton Co. N. Y.	1 50
Do. Bleeker St. Ch. Fem. Association	11 50
Do. Brick Ch. N. Y. John McComb	25 00

Donation, Mrs. Rowe, Farmington, Ct. to constitute Jane Antoinette Nash, New Haven, Ct. a member for life

Do. W. W. of Newark, N. J.	50 00
Do. Mercer St. Ch. N. Y. R. T. Haines	75 00
" " John Wileys	10 00
" " Thos. Denny's	25 00
" " F. Markoe	10 00
" " L. Coit	5 00
" " A. G. Phelps	50 00
" " B. F. Butler	30 00
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	\$902 17

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Augusta, bal.	1 25
Bioghampton, Pres. Ch. 109 44, Cong. Ch. 12 19	121 63
Cincinnati 20 23, Cortlandville 24 19	44 42
Delhi 18 09, Franklin 16 05, Guilford 16 69	50 83
Hampden 10 57, Head of Delaware 14	24 57
Homer 63 50, Jefferson 12 31, Lafayette 18 36	91 17
Mandus 23 60, Marshall 8 25, Meredith 6	37 85
New Road 10 50, Oneonta 16 50, Otego 12 11	39 11
Pompey 14 75, Pitcher 9, Salina, 27 62	51 37
Sherburne 31 47, Syracuse, Pres. Ch. 69 76, Cong. Ch. 12 04	113 27
Sarah Downs, Colchester, 25, Truxton 6 38	31 38
Village Ch. N. Y. 19 62, Whitesboro' 21 25	40 87
Walton	20 04
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	\$670 76

WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Geneva, Bal. Ladies' Scholarship	10 00
Messrs. Dwight and Seely	100 00
Northville 33 71, Clyde 8 88, Owego 61 60	104 19
Candor 11, Athens, G. A. Perkins 2,	13 00
Fairport 14, Elmira 50, Southport 9 28	73 28
Chemung, Rev. E. Pratt 1, Newark 29 17	30 17
Berkshire 11 42, Caroline, Miss Rich 50 cts.	11 92
Utica 62 92, Moravia 15 08	78 00
Auburn, 1st Ch. 60 20, Rochester, A. Champion 300	360 20
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	\$780 76

PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

1st Pres. Ch. Phil. John M. Atwood	10 00
John Lapsley 5, James A. Cambell 5	10 00
Jos. B. Lapsley 100, Wm. Wurts 25	125 00
Rev. Albert Barnes, D. D. 50, L. 5	55 00
5th Ch. Phil. Geo. W. McClelland	100 00
J. W. Throckmorton 20, Jas. Atwood 20	40 00
William Worrell 50, Curwin Stoddard 10	60 00
1st Ch. N. L. Phil. James Hunt	25 00
C. Deal 5, A. Green 5, C. Dull 3	13 00
A. M. Wartman 3, J. Painter 5	8 00
S. Eldridge 5, Collections 15 81	20 81
J. H. Cambell 5, A. D. Caldwell 5	10 60
S. Conover 50 cts. Judge Todd 5	5 50
Cash 1, Cash added 8 75	9 75
Mrs. Earnitz, of Pittsburgh	5 00
Frisby Henderson, Elkton	20 00
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	\$517 06

WESTERN RESERVE BRANCH.

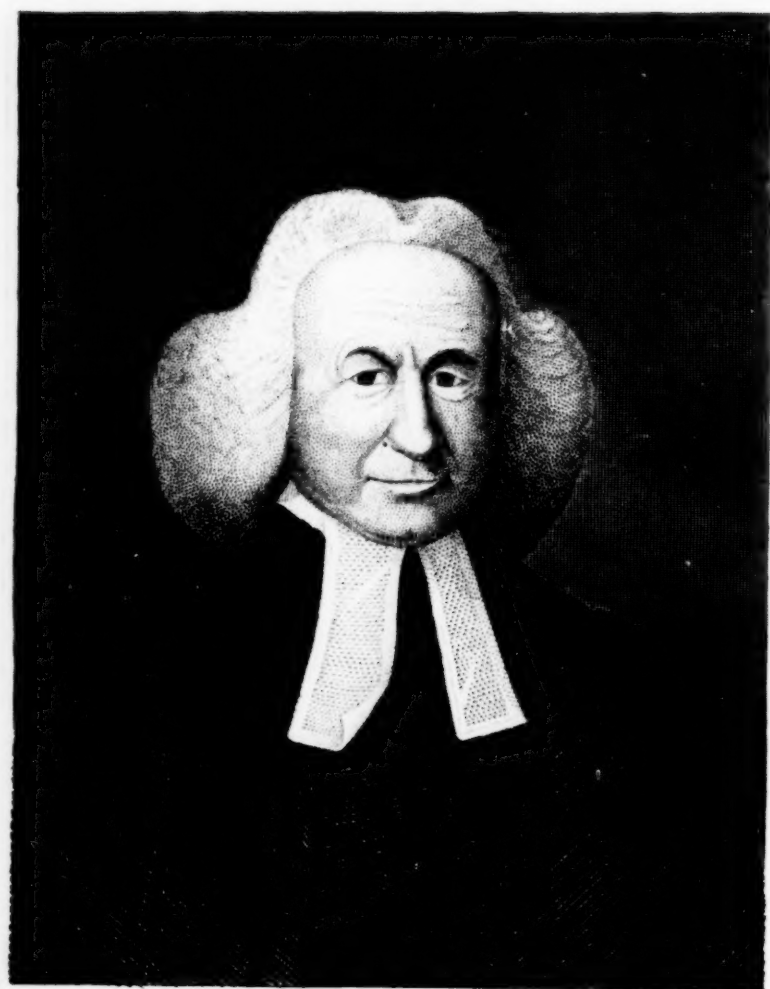
[Anson A. Brewster, Esq., Hudson, O., Tr.]

Austintown, Dr. Hawley 5, Berlin 5, Burton, in part 10,	20 00
Cleveland, bal. 3, Cuyahoga Falls 14 43, Franklin, in part 1,	18 43
Freedom, in part	3 85
Hudson 18 12, W. R. College 53, E. Wright's Schol.	
10, H. Kingsbury's Sch. 10, P. H. Weddel's Sch. 10,	101 12
Lyme, balance	1 50
Madison, N. Ridge 1 15, Centreville 3 17, Unionville 10	14 32
Middlebury 9 75, Monroeville, bal. 5 37	15 12
Morgan 3 62, Nelson, in pt. 2, Ohio City Cong. Ch. bal. 1,	6 62
Painesville 10 63, Shutesborough 7, Strongsville, bal. 2 25	19 88
Tallmadge, Gent. Assoc. in part	16 00
Twinsburg, 1st Ch. in part 3 12, 2d Ch. 14 50	17 62
Thompson 3 02, Vermillion 8,	11 02
Windham, in part	6 86
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	\$272 34

Whole amount received \$8,164 15.

Clothing received during the Quarter.

Franklin, Ms. Ladies' Ed. Soc. by A. R. Ladd, Sec., a box valued at \$17.	
New Ipswich, N. H. Ladies' Char. Soc. by Mrs. Hannah Johnson, Sec., shirts, collars, socks, &c. valued at \$21 35.	
Rowley, Ms. Ladies' Sewing Soc. by Mehitable S. Plummer, Treas., a bundle containing shirts, collars, and socks.	
Shrewsbury, Ms. Young Ladies' Ed. Soc., a box containing sundries.	



REV. JONATHAN PARSONS M.A.

*First Pastor of the Baptist Church
in Newburyport Mass.*

Engraved by J. C. Smith from a portrait by J. S. Copley